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A BRIEF MEMOIR OF THE REV. JOHN HOOPER, A.M.

*(Extracted from the Manuscript of a Sermon delivered at Old Gravel Lane Meeting,
Dec. 18, 1825, by the Rev. Joseph Fletcher, A. M.)*

THE REV. JOHN HOOPER, was born in the year 1780, at Wareham, in Dorsetshire. In early life he was designed by his parents for a secular calling, and his connections were members of the national church. By the care of Divine Providence, he was preserved in his youth from the vicious habits and sceptical principles to which so many, with awful prematurity, are devoted; though it was not until his eighteenth year that he became impressed with the importance, and felt "the power" of true religion. Educational associations naturally attached him to the liturgic service of the Establishment, and produced a lively interest in attending its worship. Such was the effect of these predilections, that many painful struggles were experienced by our departed friend, in going through that subsequent process, which terminated in his honourable and conscientious secession from its communion. Under the ministry of a Dissenting pastor, then resident in his native town, his mind received its first serious convictions respecting the great realities of religion. After that memorable period, he found that the instructions to which he had formerly listened with unsuspecting confidence, were not such as met his inquiries and anxieties. There was, as it appeared to him, no alternative; his spiritual interests were involved in the question; and

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as the practical result of thoughtful reflection and fervent prayer, he united himself with the Congregational church at Wareham.*

Not long after this period, the Rev. James Banister succeeded the Rev. Dr. Cracknell, in the pastoral charge at Wareham; and under his judicious sanction, our friend was led to direct his attention to the work of the Christian ministry. The account which he delivered in this place, on the 23d of May, 1810, at his ordination to the pastoral office, con-

* In an "obituary" of Mr. Hooper, lately published by the Rev. Jacob Snellgar, some interesting passages, illustrative of the early religious feelings of our friend, are taken from a short-hand manuscript found amongst his papers. Adverting to his joining the Dissenters, Mr. Hooper says, "I became uneasy respecting my attendance at church; not being satisfied with the moral essays I was accustomed to hear; in which the name of Christ (which was now become music to my ears) was almost, if not entirely excluded: while the dignity of man and the beauty of moral virtue, was substituted in its stead. I say, I felt uneasy: and came to a resolution to leave it; that I might attend religious worship among the Protestant Dissenters: where I thought I might benefit my soul, and increase my knowledge of divine things.—Now I met with some obstacles: such as the remonstrances and entreaties of my friends; the scoffing and jests of some among my companions; but to all which I was enabled to turn a deaf ear. I found much advantage from the conversation of those Christian friends, into whose company I was now introduced. I felt an increasing thirst after knowledge; with a growing pleasure in private devotion and in the reading of the Scriptures."

tains some interesting references to the principles and feelings by which he was impelled to devote himself to the work of the ministry; and I doubt not, that there are some now present, whose recollections will instantly bring before them all the circumstances and impressions of that affecting solemnity. "Aware," said Mr. Hooper, "of the vast importance of such an engagement as that of the sacred ministry, I durst not for a long time disclose my feelings to any one, lest I should be charged with entertaining presumptuous thoughts. Aware too, that such desires might arise from improper motives, I subjected myself to the most rigid self-scrutiny, and I repeatedly besought the God of wisdom, the heart-searching Jehovah, that if I were actuated by any unhallowed considerations, he would interpose by his providence to prevent, by some insurmountable obstacle, my entrance into the sacred ministry. My desires for the work increased; the door of entrance was thrown open; I received the greatest encouragement from Christian friends, and especially from the successive pastors of the church at Wareham. Thus supported and encouraged, I determined on giving myself to the work of the ministry, and relinquishing my secular engagements, I entered on preparatory studies at Hoxton Academy."—"In accepting the invitation to undertake the pastoral oversight of this church, I trust I can make a solemn appeal to the Searcher of hearts, and say, 'Thou who knowest all things, knowest that neither indolence, nor avarice, nor a desire to obtain distinction, nor to gratify a taste for literary pursuits, have induced me to engage in this work; but a love to the souls of my fellow creatures, and a desire to be instrumental in making known the Gospel of Christ, that sinners may be saved, and God glorified.'"

Such, my Christian friends, were the ingenuous declarations and confessions of your late esteemed pastor, when entering on that relation, which, for so many years, he honourably sustained, and in reference to which, both he and you will have to render a solemn account at the day of final retribution! I cannot advert to the services of that solemnity, without reminding you how large a proportion of those who engaged in those services are numbered with "the spirits of the just." On that occasion, the esteemed predecessor of him who now addresses you, delivered the introductory discourse, and received the answers to the usual inquiries.* The pastor of the church at Wareham, under whose friendly auspices your departed minister entered on his public course, commenced the services; and the charge was delivered by the venerable relative of the deceased, whose name is embalmed in the grateful and affectionate recollections of thousands of the Christian church.† And who can think of that name, and not instantly associate with it most hallowed and cherished remembrances? His Christian simplicity, his unaffected benevolence, the evangelical spirit which pervaded his ministry, his inflexible attachment to all the doctrines of the cross; and especially the holy importunity, the impassioned fervour, the rich variety, the celestial unction that distinguished his communion with God, and raised those who heard him, while they were softened and melted, and overflowing with kindred sympathies, to the sublimest heights of devotion; all these remembered excellencies have invested the name of SIMPSON, with the richest attractions, and shed around the memorials of his worth an unfading fragrance, and a sacred immor-

* The Rev. George Ford, of Stepnay.

† The Rev. Robert Simpson, D. D.

talities. "These servants of the Most High God," who *then* were employed in "shewing unto men the way of salvation," have, since they met together in this place, united in the fellowship of kindred spirits above, and exchanged the sorrows of time for the joys of eternity. With them the spirit of our departed brother is now united. "What delight will it afford to renew the sweet counsel they have taken together, to recount the toils of combat, and the labour of the way, and to approach, not the house, but the throne of God in company, in order to join in the symphonies of blest voices, and lose themselves amidst the splendours and fruitions of the beatific vision."

It was during the period of his preparatory studies, first at the academy in Hoxton, and afterwards in the University of Glasgow, that I had the happiness of becoming acquainted with your late esteemed pastor. My own recollections and impressions are those of all who ever had the happiness of knowing him. He was a man "of an excellent spirit," and "greatly beloved." He was distinguished by the benignity of his disposition, the suavity of his temper, and the unimpeachable excellence of his character. His countenance was marked by the expression of candour and liberality. The powers of his mind were equipoised and well adjusted, without any strongly marked or overpowering feature. On his judgment you could rely with satisfaction, and on his heart with confidence.

In the circle of domestic life, he was eminently kind and affectionate, and most attentive to the discharge of its relative obligations. To you, my esteemed friends, who enjoyed the advantages of his pastoral instructions, I need not attempt a description of his characteristic excellencies. His discourses were judicious,

faithful, and practical; his reasonings were forcible, and his arrangements luminous; and his addresses to the conscience and the heart were often remarkably tender and impressive. As a Christian minister, there was every thing in his character and general intercourse with his flock, that must have greatly endeared him to the circle of his immediate connections, and secured the respect and confidence of all who knew his principles and his worth. His exertions in supporting the institutions of Christian benevolence, were constant and indefatigable; those to which he was particularly attached, found in him not merely a public advocate, who could defend their principles and illustrate their claims, but a practical supporter by his uniform and persevering efforts.

In the important office of Classical Tutor in Hoxton Academy, he secured the affectionate confidence and permanent esteem of his respected colleagues, while those who were successively under his academic charge, will ever cherish the memory of their instructor with tender and grateful recollections. They can never forget his kind attention to their interests, his accessibleness and candour, and his Christian sympathy in all that concerned them. He was their friend after they had finished their preparatory studies; and his biographical portraits of some who had been under his care, are alike honourable to the subjects and the author of those instructive memorials.

His last public engagements were on the first Lord's day of October, and his final service in the sanctuary was at the lecture at Stepney, on the evening of that day. Little was it then imagined that his course would terminate so soon, and his "strength be weakened in the midst of his days;" and his sun set just after it had passed its meridian. Before this period he had

occasionally suffered from an affection of the head, of a mysterious and undefined character; and symptoms peculiarly distressing and painful had been evinced. In the evening of the day referred to, those symptoms returned with unusual violence, and medical attention was instantly secured. Soon after the attack I visited him; and he appeared so far recovered from the pressure of disease, as to excite the hope of restoration. I found him cheerful and composed. A renewed attack soon followed of a more threatening aspect; but he was still in the entire possession of mental vigour; calm, steady in his confidence on the promises of his heavenly Father, and resigned to his sacred will. His faith reposed on "the Rock of ages," and he quoted, with evident exultation, that memorable passage, as expressive of his convictions and his prospects,—"*I know in whom I have believed.*"

A subsequent and more alarming seizure followed; and on renewing my visit, I perceived that a great change had taken place. Our dear friend was much enervated in body and in mind, and apparent symptoms of paralysis, connected with still more dangerous indications, excited the deepest anxieties on his behalf. He was scarcely able to speak, but while I attempted to pray with him, he grasped my hand, and at periods indicated, by a gentle pressure, the tone of his feelings, and the accordance of his heart with the petitions that were offered. He said little; but what he said evinced the undisturbed exercise of his confidence in the Redeemer.

At this crisis, the public prayer-meeting was held on his behalf, at which his brethren in the ministry, residing in this district, attended. It was a season of great solemnity, and many and fervent were the intercessions presented to the throne of the heavenly grace, that the life of their beloved brother

might be spared, and the afflictive visitation sanctified to his family and his flock. The more private meetings of the church were regularly held for the same object, and continued until their esteemed pastor exchanged "the spirit of heaviness for the garments of praise." But while he was a sufferer in this vale of tears, most soothing to his spirit were these devout indications of the interest felt on his behalf; and at one period it seemed as if "the prayer made of the church unto God for him," had been heard. He appeared to revive, and at intervals there were sanguine hopes of recovery cherished by his friends. This was the case to a remarkable degree, on the Saturday and the Sabbath before his departure. He was so much better as to be able to leave his chamber; and his mind seemed to have recovered much of its wonted cheerfulness. The depression produced by disease and agonizing suffering, had in a great measure subsided. His feelings on that occasion were remarkably tender and susceptible. He united with the family in devotion; and at his own request a hymn was sung in the house of mourning. It was removing "the harps from the willows" for a short season, while tears of sorrow and of joy were mingled together. The spirits of our friend were excited; his heart overflowed with thankfulness to all around him for the kind attentions he had received; and holy gratitude to "the Father of mercies, and the God of all comfort," shed its hallowed influence over this scene, while all "rejoiced—with trembling."

Alas! this reviving radiance was but the precursor of dissolution. Disease speedily resumed its mysterious power; "the clouds returned after the rain," and the shadows of the tomb gathered around him. During the remaining portion of the week, he was seldom able to articulate; and

insensibility and stupor indicated the rapid approach of "the last enemy." On Friday, the 2d of December, he was released from the tabernacle of mortality, and entered on "the rest which remaineth to the people of God."

Mr. Hooper was married in the year 1810, to Sophia, second daughter of the late Rev. Dr. Simpson. One beloved child died in its infancy; and a second was consigned to an early grave, after evincing an extraordinary prematurity of mind, and a degree of early piety of a very unusual order. Mr. Hooper published a sermon on the death of this interesting child, in which parental grief and Christian resignation are strikingly evinced. He has left a mourning relict to cherish the memory of his virtues, and to look up to "the God of the widow," for that consolation which he alone

can impart; and one surviving son, now in the eleventh year of his age. May the God of his father be "the guide of his youth!"

The following is a list of the works published by Mr. Hooper; the last of which deserves to be placed in every domestic library, as an admirable series of useful and instructive discourses to the young.

1. The Advantages of early Piety displayed, in a Memoir of Mr. John Clement, Surgeon, of Weymouth. Second edition.
2. Consolation for Bereaved Parents; a Funeral Sermon for Robert Simpson Hooper, the Author's eldest Son: with an Address to Young People.
3. A Funeral Sermon to improve the Death of the Rev. Noah Hill.
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ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE INTELLECTUAL PROGRESS OF A RIGHTEOUS MAN.

OF all the creatures inhabiting this lower world, man is certainly the most noble. We can never attentively survey the structure of his body, observing at the same time the exact adaptation of all its members to the important ends for which they were respectively given, and the perfect symmetry which distinguishes the whole, without feeling very deeply that he is fearfully and wonderfully made. But of this we become still more sensible, when we contemplate the constitution and capabilities of his mind; that part of himself by which he was first raised to the place he still occupies in the scale of being.

Of the nature of mind we are, at present, altogether ignorant. We only know, respecting it, that it is not matter. But though so ignorant of its nature, we have a limited acquaintance with its pro-

perties. We, in fact, learn something of these almost every day, either from experience or observation; and in proportion as we see them developed, we yield to a persuasion that the capacity of the mind for improvement is greater than we have ever yet been able to imagine. Its improvement, however, will be comparatively small while men continue on earth; the time allotted us here is too short; the means afforded us for the acquirement of knowledge are too imperfect; while the ability we have for conducting the pursuit is too contracted for it to be otherwise.

There is, we admit, a vast difference between the intellectual powers of such men as Newton and Locke, when those powers first begin to open, and afterwards, when they have been cultivated by education, and strengthened by diligent and persevering study. But even at the time the intellect

occasionally suffered from an affection of the head, of a mysterious and undefined character; and symptoms peculiarly distressing and painful had been evinced. In the evening of the day referred to, those symptoms returned with unusual violence, and medical attention was instantly secured. Soon after the attack I visited him; and he appeared so far recovered from the pressure of disease, as to excite the hope of restoration. I found him cheerful and composed. A renewed attack soon followed of a more threatening aspect; but he was still in the entire possession of mental vigour; calm, steady in his confidence on the promises of his heavenly Father, and resigned to his sacred will. His faith reposed on "the Rock of ages," and he quoted, with evident exultation, that memorable passage, as expressive of his convictions and his prospects,—"*I know in whom I have believed.*"

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There is, we admit, a vast difference between the intellectual powers of such men as Newton and Locke, when those powers first begin to open, and afterwards, when they have been cultivated by education, and strengthened by diligent and persevering study. But even at the time the intellect

of these distinguished individuals attains the highest point it ever reaches here, they, as rational creatures, are only in their infancy, nor can they possibly advance beyond it, while confined by the trammels, and encompassed by the infirmities inseparable from mortality.

"This is the bud of being, the dim dawn,
The twilight of our day, the vestibule;
Life's theatre as yet is shut, and death,
Strong death alone can heave the massy
bars;

This gross impediment of clay remove,
And make us embryos of existence free."

It is more than probable that the righteous will be employed through eternity in studying the works of God. "What we know not now," says our divine and infallible Instructor, "ye shall know hereafter." Greater facilities than we can ever possess in this life, for the acquisition of such knowledge, will be freely supplied beyond the grave, and a degree of strength imparted that will qualify us for improving those facilities to the fullest extent. Our understanding will, doubtless, be enlarged. If this were not done, difficulties would exist to perplex us there as they do here, and the increase of our knowledge could not be such as would either answer our expectations or gratify our wishes. Our intellectual progress will, therefore, be quickened at death, and, most likely, continue to advance through everlasting ages. It will then receive an impulse never to be checked, and proceed with a rapidity never to be diminished. Jehovah himself will condescend to be our teacher; and it must be allowed that a Being possessing infinite wisdom and infinite power, as he does, will *always* have something new to communicate to finite understandings, relative to his own purposes, and the proceedings to which they have given birth.

Nor should it be forgotten that all the knowledge acquired in

heaven will be perfect in its degree. When a new discovery is made on earth, it not unfrequently becomes the means of disproving what had previously been received as established truth. This is the case more particularly in metaphysics and natural philosophy. Every new discovery made in heaven will entirely accord with all that was known before. "Now we see through a glass darkly, but then face to face; now we know in part, then shall we know even as we are known." The secrets of nature, the mysteries of providence, and the wonders of grace, will be successively unfolded to our view.

Our dignity and our happiness will increase in the same proportion as our knowledge. Every fresh idea conveyed to our mind, will be a fresh accession of glory and of bliss. The tone of our piety will be elevated as the stores of our mind are augmented. We shall, in consequence, perpetually feel a growing delight, while, in concert with all the hosts above, we devoutly sing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, O King of Saints; who would not fear thee, O Lord, who would not glorify thy name!"

We can, at present, scarcely conceive the possibility of a never-ending advancement in mental improvement; but all the disciples of Jesus are, notwithstanding, justified in expecting it, because it is one of the benefits flowing from his mediation; it is one of the blessings promised to his followers.

J. J.

MOSHEIM'S MISREPRESENTATION OF WHITFIELD.

(To the Editors.)

GENTLEMEN,—On reading Mosheim's Ecclesiastical History, I was particularly struck with the remarks there expressed, (vol. 6. p. 37,) on the preaching and progress of Mr. Whitfield. "At

present the ministerial labours of George Whitfield, who has formed a community, which he proposes to render superior in sanctity and perfection to all other Christian churches, make a considerable noise in England, and are not altogether destitute of success. If there is any consistency in the man's theological system, and he is not to be looked upon as an enthusiast, who follows no rule but the blind impulse of an irregular fancy, his doctrine seems to amount to these two propositions: That true religion consists alone in holy affections, and in a certain inward feeling, which it is impossible to explain; and that Christians ought not to seek truth by the dictates of reason, or by the aids of learning, but by laying their minds open to the direction and influence of divine illumination."

That Mosheim, whose creed had been organized according to the dry and frigid systematizing of the Dutch school, should take alarm at the appearance of any thing that breathed a more fervent spirit than his own, is not a matter of much astonishment; but when we see him as an historian, holding forth an opinion so apparently disingenuous, we know not which of the two excites our surprise most, his rashness, or his inaccuracy. In the same section he acknowledges himself incapable of giving a just and accurate account of the religious sects and controversies which were then prevalent in England. "Even the names," says he, "of the greatest part of them, have not, as yet, reached us, and many of those that are come to our knowledge we know but imperfectly. We are greatly in the dark with respect to the grounds and principles of these controversies, because we are destitute of the sources from whence proper information must be drawn." Why then say any thing about them? If destitute of sources whence proper information must be drawn,

why presume to delineate their character, or reproach their reputation? Why publish a verdict before the cause has undergone a legitimate scrutiny? Is this fair? Is it acting in the true spirit of an historian, whose simplicity and impartiality ought, of all other qualities, to appear unto all men? Happily, however, for the church of God, the inscriptions written on the tablet of actual life, will speak more powerfully and convincingly than inscriptions written on tables of stone. In the instance before us every body knows it is so. Never did pure and undefiled religion prevail so much as it has done during the past hundred years. Never was there such intellectual expansion; such diffusive enquiries and diligent searchings into what the spirit of Christ in the word doth signify. The age of gifted theology and sanctified reason, have succeeded a black and sullen night of little knowledge and less sensibility. And if Mosheim were now alive, and could write his history anew, we do, for his own credit, indulge the conviction that the name of WHITFIELD would stand recorded on his pages, as the patron of a system which has made "the wilderness a pool of water, and the dry land springs of water."

But Mosheim lives not to revoke the stigma; it becomes us not to let it pass without an appeal against it. I am, &c.

T. C. H.

Ilminster, Jan. 12, 1826.

ON THE TOO FREQUENT PROFLIGACY OF MINISTERS' SONS.

(Concluded from page 75.)

IT is not an impossible case that the minister of the Gospel may, more than is right, be at home, when absent from public view, a worldly man, or a man of the world; the terms express distinct characters, but both of them far

from Christian simplicity and spirituality of heart.

It is not unlikely he is poor, and poverty tends to make him covetous, eager after salary and petty perquisites, elated with the enjoyment of any extra advantage; this will not escape notice. My father will be in a good humour to-day, for such a one has sent us a present, may be a remark made at an early age, and its influence will be evil. If he is rich it is too probable that he will be a man of the world, aping the dress, and accommodations, and manners of others in a similar rank. There is no virtue in a black coat, certainly, but I fear there is some vice, when any other colour is more in favour. A chip hat and white pantaloons are not forbidden in Scripture; yet the effect they produce on the less fashionable, the poor, the ignorant, would perhaps justify us if we included them in the advice to avoid the appearance of evil; or in that resolution of holy Paul, not to indulge in any thing which might cause a brother to offend. I know that this principle of privation might be carried too far, but it surely is wise to be aware of it, if it were only for our children's sake, who may hereby be taught to set at defiance the opinions and judgment of the godly, upon this sweeping conclusion, that such fault-finders are among the ignorant and the vulgar. There is, indeed, more harm done to the cause of Christ by any thing which seems to undervalue them, than by contradicting, or even offending, the opinions of persons better taught. These may be reasoned with, the others cannot.

Possibly a situation in a borough town may give a minister great influence in a contested election. I would entreat him to be very cautious how he ventures to take either side. He may be sure his children will catch the party spirit, and he may, to his latest breath, regret it. This caution may apply

to politics, in all its wide range, and its multifarious bearings. A minister, if a man of sense, must have an opinion on the measures of government; often intertwined as they are with the most important moral principles. But if he is frequent, or energetic, in stating his opinions, (I do not for a moment suppose he will desecrate the pulpit with them,) even in private companies, or in his own domestic circle, his family will be infected, and the ruin of his sons will perhaps be fixed at an early age. He himself goes only so far, but if he set their young minds in motion he may not be able to stop them where he stops. What he has expressed in words only, they will display in actions. Nothing eats out vital piety faster, or deeper, than giving the mind a strong political bias, a factious disposition.

Or it may be, for the lines of his face hint it, that he is of a jocular disposition. He has an acute sense of the ridiculous, and perhaps strong powers of mimicry. He tells a story well, and humorous it to the life. Now I believe cheerfulness is the child of piety, but jocularly will venture further than piety warrants; and where simple-hearted cheerfulness will turn pale to find him. This the children will enjoy, and imitate, not being at all aware of its tendency. If this disposition tends to joking with sacred subjects, with the words, sentiments, or personages of Scripture, the children's reverence for those holy pages will dwindle very fast. A recollection of some laughable parody will recur, at seasons, which ought to be serious, but which, under such recollections, must be profaned.

Will it be deemed too strict if it be added, that if a minister is a musical man much singing may take place in his house without a single sensation like worship? Will it be any wonder if children, thus accustomed, engage in this

part of the public service with a like absence of proper feeling. This will then become amusement; the praises of God will be only play, in rather a serious shape. No correctness in the tune can make up for this error in the feelings. This is the worst of all disorders. No melody of the voice can render such harshness of feeling acceptable to him who says to every worshipper, "Give me thy heart." Perhaps he loves an instrument, a fiddle—fie—no, a bass viol; as if the greater size made it more holy. He loves his daughter to play the piano-forte, and sing; if his sons manage the flute, or the clarinet, "little Betsy can give out the lines, and we shall have quite a concert. Will it be wonderful if these gratifications find their unauthorised way to the house of God, and turn it into a Jewish, if not a heathenish, temple? Will it not be natural that his children should overcome his scruples by their importunity? Will it be strange if they seek this gratification, seeing they can have it in so much greater perfection at an oratorio? And will not this sacred introduction to the play-house so far accustom them to the place as to take off their horror at entering it at some other time; when attractions of quite another nature invite them thither? Are all these consequences so improbable that a pious father need not regard them?

The man loves a pipe; his doctor told him years ago that it would do him good. His sons soon imitate him. "See how droll the boy looks with that broken

pipe in his mouth. Why I protest he has got some tobacco too; throw it away, Jack, you will make yourself sick." To be noticed is something, to the boy. This sort of censure sounds half like praise; and as there is no absolute prohibition, Jack soon becomes seasoned, and sinks into an arrant smoker. Now as smoking introduces drinking, and as both can be enjoyed most at one's ease in a public-house, it is obvious to what issue this sort of education directly tends. Being the son of a minister will be but a feeble guard against any of these temptations. Those who scout them as trifles should remember, he that despiseth small things shall fall by little and little.

Whatever may be the actual effect of the circumstances already stated, their tendency is obvious. Yet another circumstance perhaps still more debases the mind, as it applies itself more explicitly to the intellect, and works its subtle poison unobserved, and unsuspected. I mean the habit, which sometimes obtains, of talking over sermons merely as literary compositions, or exhibitions of oratory. Whether it be to praise, or to find fault, the deleterious influence is equally certain and malignant. As it takes the mind away from the proper idea, and refers that to the head, which ought to have its main influence on the heart. A habit is hereby generated of resisting the impression which should be produced, without which no good effect can be expected, while with critical ears the sacred subject is listened to, judged, and its influence evaded. There can be nothing scarcely, even infidel ridicule, more calculated to shield the heart from every impression of divine truth; from every sentiment which, humanly speaking, might penetrate the conscience, and produce saving effect.

* We are prepared to expect that some of the remarks of our valued correspondent will scarcely harmonize with the ideas of some of our readers; nor are we pledged to go all the lengths to which they would lead us in this, and perhaps some other parts of this paper, which, though too long, contains so much that is excellent and adapted to be useful.—Ed.

Our hearers are very apt to get into this custom, without suspecting the evil it produces. They conceive themselves very earnestly listening to the discourse, and so they are; but it is in a manner which entirely prevents its salutary influence. It is one of the modes by which Satan picks away the good seed as soon as it is sown. All it can do is to send the parties home gossiping about the sermon; discussing its merits, admiring possibly, or blaming more likely, but losing its beneficial influence, without doubt, completely.

Is it his own sermon thus treated, it is of evil effect. Can we suppose a minister to speak beforehand of the subject he means to preach upon; and show, by any symptom, that he fancies he has got something clever, new, important, or spiritual, to deliver? Will not his children go to listen under impressions very different from those of pious prayer for a blessing? They may chuckle with approbation, but they will not be humbled or alarmed, or have one wish roused, beyond that of hoping the congregation are as much alive as themselves to the ingenuity of that illustration, or the smartness of that retort.

Perhaps it is afterwards that he wishes to sound them as to their opinion of some specific passage. If this is customary, it will produce the habit of going to hear critically, knowing that an opinion will be expected. The vanity of this, as lowering the good man's own character, we may let alone; as the immediate object is to show, that possibly from some such source may flow the habit of hearing for the head, rather than the heart; for the gratification of the intellect, not the excitation of either faith or love towards the Lord Jesus Christ.

If converse upon his own sermons has an indelicacy about it, which may prevent such a custom, it may be thought quite fair to cri-

ticise at full liberty the sermons of others, either read or spoken. Opportunities for such indulgence will arise, especially in any public situation. The composition of a sermon is most commonly partial, illogical, or deficient somehow. The language perhaps is turgid, or low, or involved; and the delivery, if homely, and far from oratorical, or even if simple, may excite a smile in those prepared for it, and on the watch for occasions. And if the preacher aimed at energetic emphasis and appropriate action, it is most likely the opportunity for sarcasm was yet more abundant. Should this sort of entertainment proceed to mimicry, and taking him off, then is the mind deteriorated to its basest degree. Not only will that sermon become utterly useless, which might nevertheless have been an excellent, serious, and pious effusion of a holy mind; but the spirit so indulged will induce a customary mode of hearing utterly subversive of all spiritual and beneficial effect. No drunkard can become sermon-proof at a more rapid rate, or to a deeper degree. This is an intoxication of the intellect. Such will become wise in their own conceit; and Solomon says, there is more hope of a fool than of him. The simple-hearted hearer, not up to these niceties, shall feed upon the same discourse, finding the bread of life there; shall drink, and be refreshed by the waters of salvation, while his faith grows exceedingly, and his love to all the saints. The sublimest truths may be evaporated by a joke; the most forcible train of reasoning snapt by a quibble; and the milk of the word curdled by a small portion of attic salt. Can infernal spirits be better pleased with the most scurrilous abuse of the Gospel, than with such riotous eaters of that flesh which, to the humble soul, is meat indeed? Is it probable that minds accustomed

to such entertainment can partake to advantage of the gospel's choicest provision? The feast of fat things is rendered luscious and sickening by such a process; the wine has all the lees stirred up by such mirthful agitation; no wonder if the mind is rather intoxicated than cheered, rather bloated than strengthened by all it thus receives.

Nothing hinders the genuine effect of divine truth more than treating it doctrinally, rather than experimentally; making it a matter of disputation and contest, rather than of feeling of deep humiliation, or of holy joy. Preachers who do so, puff up their people rather than feed them. They praise the bread of life, and prove it excellent, rather than make a meal of the rich provision of Sovereign Mercy. Hearers who hear in this spirit will lose their love to the Saviour, while love to evangelical doctrine may seem to increase. They may grow proud of privilege, whereas, the true effect of privilege is to make the mind humble, as David, when he sat wondering and thankful before the Lord, saying, *Who am I?*—a state of mind much more honourable to him, and useful, than any feeling (arising from the privilege) of resentment against Sheba, the son of Bichri, as a pretender to the throne, or of exultation over dead Saul and his repressed party. Yet these hostile feelings may be expected to grow in a minister's family if he is a man of disputation, if he loves to bandy about an argument, either with or without opposition.

That a sermon, or the zeal it seems to breathe, or the pious sensations even which it appears to spring from, should seem to be got up for the occasion, is the ready way to destroy all its effect on those who happen to witness the process of excitation, whether it be of secret study, or of open con-

verse. Playing a part is so abhorrent to the grand character of a Christian minister that the slightest appearance of it ought sedulously to be avoided. Whenever it appears, either by oratorical energy, or even if simple hearted feeling comes over a preacher too powerfully, its tendency is rather to excite a smile than produce conviction, or even holy sympathy.

A minister's children must, at any rate, be aware that preaching is their father's business; his exertions in it seem to them matters of course, and a matter of course never impresses. He is studying because he is to preach, and now he preaches because it is his place so to do; and it is our place to go and hear him because it is Sunday, (the Lord's-day is a term almost forgotten.) If a minister can treat preaching as his duty merely, the work he has to perform on account of the bargain with his people, his aims will be low and unworthy; to please them will be his highest object. Those whose intimacy may give them opportunity to discern this, will have lower emotions too, and will conceive that, if they are interested and pleased, all the effect is produced which is expected. They do their duty in hearing. It is well when a minister thinks more of his Master than of his people, both in studying and in preaching; more of the people's souls' salvation than of their applause. Then he may hope his own mind is in a good frame, and that a blessing may attend his ministrations.

As, however, this is all internal, cannot be seen by those around him, is often least visible, when most deeply working in his labouring mind, unless he be actually preaching; those intimately near him cannot be expected to catch that holy fervour which they do not perceive. And as all the emotion which meets their eye is of necessity external, it can be expected only to affect them ex-

ternally. Well if its constant appearance do not familiarize them with it so as to prevent all suitable impression.

If in any of these modes the minds of a minister's children are peculiarly exposed to miss the serious feeling, or to have it quickly dissipated; if this sort of familiarity breeds contempt, as the proverb intimates, the hope that a minister's children should be peculiarly pious has but a slight foundation. The advantages supposed to belong to their situation are much overbalanced by the disadvantages shown to be possible, nay strongly connected with a situation apparently so hopeful.

The minister, unless peculiarly, yes, peculiarly serious and careful, leads his offspring quite astray. And with all his best attentions he may not be able to counterbalance the essential inconvenience, being familiar with that which ought to inspire reverence, and this, to a degree, which must necessarily be injurious to their spiritual improvement.

Other reasons for this profligacy sometimes seen, may be found in the reaction of the human mind, which, if it yields not when attracted, repulses. And in the reaction of divine justice, which gives up to evil those who so resolutely refuse the good proffered.

We will suppose the piety of the father of such a family to be eminent and uniform; that he is on the watch against every thing which might weaken in his children's minds the deep, the lasting effect of divine truth; and is actively solicitous that every impression made should be nurtured up with the tenderest and most judicious care. I believe it will in general be found that such anxieties have a blessing; and that a father, even a minister, thus looking well after his own peculiar flock, will find that the wolf does not fre-

quently catch them, the serpent bite, or the lion devour.

Yet it may happen, even in such a family, some Esau may despise his father's birth-right, and sensually give it all up for a mess of pottage. Many a parental heart bleeds with the bitter reality. There is nothing in birth and blood to ensure the new creature in Christ Jesus. The piety of those who spring from godly parents is seen often enough to sanction and encourage the laborious instructions and prayerful struggles of the holy and spiritual mind, when it aims to bring up the beloved offspring in the nurture and admonition of the Lord. But it is not constant, lest either parents or children should remit their exertions, lest any should take to themselves the praise or the merit of saving, and forget that it is true of their own children, as of others, they must be born again; and that when any one is born again he is born from above; not of the flesh, nor of the will of man.

It does sometimes appear surprising that a young man, brought up with the most anxious care for his mental instruction, his spiritual conversion, having every motive which might allure him to holiness, or insure his honourable conduct in life, that such a one should not only not become truly serious, but should actually break these bands asunder, and cast away from him all these cords of domestic affection; making himself an alien from all who ought to be most dear to him. Yet this melancholy sight may be seen.

Nay more, it happens too, sometimes, that these nurselings of ardent piety turn rebellious to a more than common degree of depravity. Every principle of divine truth is forgotten, every sanction to common decency is broken through, and the mind seems perversely eminent in depravity, just in pro-

portion as opportunities and advantages gave us reason to hope for eminence in holy usefulness. It is not intended to specify instances of a nature so distressing. They are in most persons' recollection. And if any are yet ignorant, and doubt if such perversity exists, I pray that no heart-rending enormity may convince them that the sad case is indeed possible.

Should our first surprise a little subside, and we examine the case more closely, perhaps we shall see that this is but according to the common operation of natural and moral causes. The stronger is the wine, so much stronger is the vinegar, if it turns. It is allowed that the opportunities for religious knowledge are great in a minister's family, and the bonds to regular and religious conduct strong; one would think such children must feel those bonds, and be restrained. Now if they can, on the contrary, break such bonds asunder, it shows a violence of disposition which can go any lengths by their own vigour; or, if they can slip out of such well-entwined confinement, it intimates a weakness and pliability, which may sink to any baseness by the persuasions of others.

The very act of leaping over a hedge, may plunge into some muddy ditch, which was not suspected; and, at least, the freedom gained from all enthrallment, prompts to try the whole extent of what is possible. Those who were brought up on the wild heath, are more likely to keep to their usual track, without wandering so far, or trying courses so dangerous, as those sought out and preferred by the young colt just escaped. He who can swear, after all he has heard against swearing, will be more likely to become a bold and outrageous blasphemer habitually, than he who, though he cared not about an oath, did not bolt one

out, except upon some strong provocation.

On the other hand, what can secure the mind which is so feeble, as to be under the influence of pestilential persuasion to evil, when affectionate persuasions to good can no longer avail? The weakness in this case, like the energy in the other, may forebode depravity of no common depth.

In both cases conscience must have been silenced by great efforts, or must speak with a voice too feeble to produce obedience now. But this state of silence, whether by stupor or by blows, whether sinking into abeyance, or seared with a hot iron, must threaten the moral constitution with desperate disease; and tends to morbid actions, perverse and destructive in an uncommon degree.

On the other hand, the reaction of him against whom they rebel, is scripturally to be expected. Since, when they knew GOD, they glorified him not as GOD, he suffers their foolish heart to be darkened, and gives them up to all uncleanness, and vile affections; and more strongly is it stated, when the mystery of iniquity begins to work, GOD may send them strong delusions that they should believe a lie, that they all might be damned who have pleasure in unrighteousness. When the Heavenly Father has given him line upon line in vain, is it any wonder if he let the rebellious go on in his own way? if he have often smitten either the body or the conscience, and no emendation can be perceived, shall we be surprised to find him saying, let him alone, why should he be smitten any more, he will yet revolt more and more? GOD will not always strive with man, but is sometimes to speak after the manner of men, wearied with their iniquities.

It is the ground oft rained upon, which bringing forth nothing but

briars, is nigh unto cursing, whose end is to be burned. He who hath in education received but one talent, will be guilty if he do not improve it; but if he who receives ten talents, not only does not improve them, to the glory of him who gave them; but, on the contrary, actually perverts them to do against him all the injury he can, surely he may expect vengeance. To whom God hath given much, of him much shall be required. Children thus favoured with godly parents, and kind instructions, may expect him, whom ungratefully they disobey, to resent their conduct; he cannot show his resentment more effectively, than by giving them up to their own hearts' lusts, since they will wax wanton and kick against him. Thus he makes their own wickedness correct them; their sin is sure to find them out.

It should not be omitted, that many cases delightfully contrary to these regrets are found. It is not that all ministers' sons thus run wild; but rather that when such renegades do appear, the enormity of the case forces itself on our notice, and wrings from us our bitterest complainings.

There are many instances in which domestic piety spreads generation after generation, to the comfort of all related, the benefit of society, and the glory of him who hath said, instead of the fathers shall be the children. The sons become ministers of the same Gospel, gladdening their parents' hearts, and crowning their old age; or deacons in their churches, well supporting the cause of scriptural and evangelical worship. Such successions of hereditary godliness are very encouraging, and may well support the mind which sinks with contrary depravity, and mourns over some unhappy case of labour lost.

As the wild stock grafted, bears useful fruit; and repeatedly grafted

bears fruit still more delicious; so in cases of piety, recurring in repeated descent, we sometimes find eminence growing more eminent, the last becoming first in a way which will not excite jealousy, but holy thankfulness. May such delightful occurrences multiply and abound, so as to counteract completely the scandal generated by lamented aberrations.

Should these lines meet the eyes of any ministers, or their wives, having young families, it is hoped the hints here suggested will be prayed over, before they are utterly rejected either with anger or disdain.

The sons of ministers beginning to cast off the restraint of pious education, will hardly take similar advice; they have done with prayer; it is the second, if not the first step of their depravity; should a salutary fear arise, or any wish to receive a cautionary hint, may divine grace carry the conviction home, and ripen it into repentance and reformation, into genuine sorrow, and that repentance which needeth not to be repented of.

IMUS.

REPLY TO "REMARKS UPON A PASSAGE IN THE LAST REPORT OF THE SCOTTISH MISSIONARY SOCIETY."

(To the Editors.)

GENTLEMEN,—I beg leave to trouble you with a few observations on the "Remarks upon a Passage in the last Report of the Scottish Missionary Society," which appeared in your Magazine for December, and I trust you will have the goodness to give them insertion, as it is but fair and candid to hear both sides of a question.

In the reports of public societies it is, I conceive, a duty which the directors of these institutions owe to the contributors to give a fair

and impartial statement of their operations, without exaggeration, and without concealment. Proceeding upon this principle, the Committee of the Scottish Missionary Society in their last Report gave—a simple and unvarnished account of the unfavourable reception which a deputation they had lately sent to England had met with, particularly in the metropolis—a statement which I am persuaded all the gentlemen who were in any way connected with the deputation will, in their *judgment*, allow to be temperate and moderate, though, on consulting their *feelings*, some of them may perhaps wish that it had been thrown into the shade.

I am quite aware that the demands which are made on the Christian public in London are very numerous; and, indeed, the Directors of the Scottish Missionary Society acknowledge this in their Report in the most distinct terms. I am likewise ready to admit that the Scottish Missionary Society has had no splendid triumphs to record, like some of its sister institutions: it has not, however, been altogether without success, and though its operations in the Russian Empire have of late been entirely clouded; its prospects, on the whole, have considerably brightened by the establishment of missions in the East and West Indies. But while I frankly acknowledge that the Scottish Missionary Society could not plead the extent of its success, I am prepared to maintain that it had a *strong* claim on the benevolence of the Christian public in the sister kingdom, and particularly in the metropolis, on the following grounds:

1st. The nature of its *object*.—Of the importance of the object of the London or the Baptist Missionary Societies none of your readers, I presume, require to be convinced. Now the object of the Scottish

Missionary Society is the very same—the extension of the Redeemer's kingdom in the world, and the salvation of immortal souls. Though extensive success does unquestionably strengthen the claims of a society to support, yet that claim must rest ultimately on the nature of its object. If the success of the Scottish Missionary Society has not been so great as that of some kindred institutions, yet they bear the banners of the same great Captain: they are encouraged by the same promises, and they trust that their efforts may, ere long, be crowned with the same blessing.

2dly. The importance of maintaining a friendly intercourse between the two kingdoms, in the support of their respective benevolent institutions.—To the importance of this, *on one side*, our brethren in England are sufficiently alive; but they appear not to be equally alive to it *on the other*. It is obvious, however, that if such an intercourse is to be permanent it must be *reciprocal*. If, however, when a deputation from a Scottish Society proceeds to the South, it is received with coldness and indifference, it is obvious that this must have a powerful influence in breaking up that friendly intercourse, which, if mutual, might in various respects be attended with the most beneficial effects.

3dly. The liberality which Scotland has manifested in support of institutions established in England gave a Scottish Society a powerful claim on the Christian benevolence of their brethren in the South, particularly in the metropolis.—In the intercourse which has of late years subsisted between the two countries, in support of their respective benevolent institutions, Scotland, I conceive, has acted her part in cultivating this spirit of fraternal love. During ten years, viz. from 1814 to 1824, she sent the following contributions to societies in the sister kingdom:

To the British and Foreign Bible Society	£75,200
To the London Missionary Society	16,082
To the Baptist Missionary Society	17,873
To the Church Missionary Society	2,470
To the Hibernian School Society, to 1815	15,015*
Total	£126,640

Of the following societies I have not access to the reports for so many years, but they have received the following contributions from Scotland within the periods mentioned :

To the Society for the Furtherance of the Gospel, (Moravians,) from 1817 to 1825, eight years	£6,844
To the Wesleyan Missionary Society, from 1821 to 1824, four years ; including a legacy in a preceding year, but mentioned in last Report	1,215
To Continental Society, for 1823 and 1824, two years	1,512
To the London Jew's Society, for 1819, one year	789
To the Naval and Military Bible Society, for 1819, one year	633
Total	£10,633

These sums, taken together, amount to £137,633. ; but if I were able to state the contributions from Scotland to these latter societies during the years which are deficient, and if I were to add to the whole the contributions which she has raised for other institutions in England, particularly in the metropolis, it would be found that she had contributed to societies in the sister kingdom, within ten years, at least one hundred and fifty thousand pounds, or, on an average, fifteen thousand pounds a year.

* By comparing the reports for the Hibernian Society for 1818 and 1825, it appears that within the period to which they refer, i. e. eight years, it had received from Scotland £12,530. ; the remaining sum of £2,485. was received in previous years, but the greater part, I have little doubt, was received in the two years included in my statement, as in the report of 1818, near £1,000. are acknowledged as received from this country for that year alone.

And what return has England made for this feeling of liberality, which Scotland has manifested in support of her benevolent institutions? The following is the balance of accounts :

To the Scottish Missionary Society, from 1815 to 1825, ten years	£7,775
To the Society in Scotland for propagating Christian Knowledge, from 1814 to 1824, ten years	3,000
To the Congregational Union, from 1815 to 1825, ten years	2,657
To the Gaelic School Society, from 1814 to 1825, ten years	1,500
From the British and Foreign Bible Society, from 1814 to 1824, ten years	1,231
Total	£17,163*

I am not aware of any other Scottish Societies which have sent deputations to England, or which have received any considerable contributions from that country; but as ministers have occasionally gone to England to solicit aid for their congregations, and as some societies may have received more than I am aware of, I shall, in order to make up for any deficiencies of this kind, add to these sums £1,500. making in all £18,663. against the sum of £150,000.—the former the contributions from the

* I do not pledge myself for the perfect accuracy of the whole of the above sums, in the summing up of the several accounts the shillings were in many cases disregarded; the statements, however, are, I believe, nearly correct, and they are at any rate sufficiently correct for the purpose for which they are here brought forward. With respect to the sum stated to have been received by the Society for Propagating Christian Knowledge, no account is printed, but I am informed, on unquestionable authority, that the average sum received by it, from its corresponding board in London, is £200., though in many cases it has been more; instead, therefore, of £2000. which the former sum would make, I have stated £3000. for that Society, which is, probably, a full allowance, being an average of £300. a-year. The contribution of the Gaelic School Society, I have had to extend to 1825, not being able to obtain a copy of the report for 1824.

richer to the poorer, the latter from the poorer to the richer kingdom.

I trust it will not for one moment be supposed, that in making the statement which I have now given, I mean that the contributions of Christian benevolence are to be considered in the same light as the balance of trade between the two kingdoms, or as the debtor and creditor side of a merchant's account: the only inference which I mean to draw at present from this statement—an inference which I apprehend is undeniable—is this, that the liberality which Scotland has manifested in supporting institutions established in England, gave a *Scottish Society*, and especially a *Scottish Missionary Society*, a powerful claim to the Christian benevolence of their brethren in the South, particularly in the metropolis.

Having been to so great an extent the *benefactors* of English institutions, need you wonder if we think we have some cause to complain, if, when we send a deputation to the South on a similar errand of benevolence, they are treated by many as "*Scottish Beggars*?" Need you wonder if, on their return, they gave a faithful account of the cold and unfriendly reception they in many instances met with? Need you, in short, wonder, though these circumstances are "introduced to the notice of the friends of religion in this country, as a motive to that prudent distribution of their contributions, which will secure a just measure of support to this and to the other institutions which are more immediately connected with their own country?"

With respect to the reason which your correspondent assigns for the failure of the deputation, "the singular indiscretion of the Committee" in not considering better "the fitness of their delegated advocates," he is guilty of that kind of sophism which logi-

cians call *non causa pro causa*, or *the assignation of a false cause*. He is, in fact, chargeable with a complete anachronism. The indisposition to receive the deputation was manifested before the gentlemen composing it arrived in London, and was in a great measure independent of their qualifications for the office they had undertaken. The ministers who were so kind as to admit of the application which was made to them in the name of the Society, admitted of it on higher and more general grounds than the qualifications of the preachers: the ministers who rejected the application rejected it on totally different grounds from any apprehension that our advocates were unworthy of being heard by them or their people. All this took place before the deputation set foot in London: *the arrangements in fact were nearly completed, and were actually printed before their arrival*. How this was effected it may not be improper to state, especially as the statement will place the fact in a still stronger light. Several of the friends of the Society, ministers in London, accompanied one of the Secretaries who had come from Edinburgh for this very purpose, in visiting the ministers from one end of the metropolis to the other: the Secretary, in fact, spent about six weeks chiefly in making preparations for the deputation, and were he asked, I believe he would say, he had seldom been engaged in a more unpleasant or more toilsome business. These circumstances demonstrate that there is a complete anachronism in the statement of your correspondent—that the indisposition was manifested before the gentlemen composing the deputation arrived in London, and was in a great measure independent of their qualifications for the office which they had undertaken.

Your correspondent, indeed, intimates, that had the Society sent

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as its delegates "gentlemen who possessed some extensive literary or ministerial reputation, the M'Cries, or the Chalmerses, the M'Gills, or the Gordons of the Presbyterian churches, the result would have been very different." Now supposing this to be a fact, what does it prove? Why the very opposite of what it is the object of his whole paper to prove. The Scottish Missionary Society says, that in London there was a very general indisposition manifested to admit of collections in aid of their operations. Your correspondent says, "If the reluctance stated refers to the hesitation and doubt which many pastors and deacons displayed, when applied to by the esteemed gentlemen who made the preliminary arrangements, I would appeal to them to say whether grave reasons were not given to justify a pause, and whether such conduct on the part of *unendowed* churches, who have to bear every expenditure connected with their worship, should be construed into cold indifference." Now what does all this amount to, but that, though *grave* reasons were assigned for not receiving the deputation, these "grave reasons would all have been got the better of, had the esteemed gentlemen who made the preliminary arrangements," been able to announce that Dr. M'Crie or Dr. Chalmers would be the preacher? Can any thing be a more complete acknowledgment that there was an indisposition to receive the deputation of the Scottish Missionary Society on the ground of its own claims, or the claims of the country, when every thing would at once have been yielded to the *personal* character of the advocate?

Your correspondent charges the Society with "singular indiscretion," in the appointment of Dr. Barr and Mr. Smart as its delegates, on the ground that they

were unknown in the metropolis. Now, if I am not mistaken, the Committee are fully aware of the importance of sending ministers whose names had travelled over the great metropolis. But where were they to be found? I do not believe that there are a dozen, or even nearly a dozen of ministers in all Scotland, including every denomination, whose names are *generally* known in London, and who would at the same time be considered as *popular* preachers by the body of the church-going population. The choice of the Committee in this respect was, therefore, very limited; and of the few individuals who enjoy this honour, perhaps, there was not one who could and would go. Your correspondent, indeed, is so kind as to allude to four individuals by name. Whether any or all of these gentlemen were applied to by the Scottish Missionary Society, I am not to be supposed to know, but this I do know, that not one of these four gentlemen would have accepted the invitation had it been given them; and I may add, without any fear of contradiction, that more than one of these individuals, however distinguished they may be as historians or theologians, would have had incomparably less attractions for the audiences of London, than the two respectable gentlemen whom the Society requested to undertake the office of its advocates. If then it was not in the power of the Society to send to London, ministers with whose fame the metropolis had rung from east to west, and from north to south, what resource had they but to request the services of gentlemen who, if as yet comparatively unknown, would, when known, command the respect of all who heard them? As, however, any eulogy which I might pronounce on them may be deemed partial, I shall say nothing farther with regard to

their qualifications for the office which they were so kind as to undertake: I shall simply quote the eulogy of your correspondent: "The Rev. Gentlemen who constituted the deputation, by their courteous manners, and affectionate and evangelical labours, must have secured the respect of all who heard them." Again, "That the personal worth and the ministerial talents of the Rev. Dr. Barr, and the Rev. Mr. Smart, qualified them to be the worthy representatives of any Christian society no one can question." And, again, "Where they are known they must be received with affectionate respect; as was, for instance, the case at Liverpool, where Dr. Barr's gifts as a pastor and a polemic are remembered with a regard which secured a display of proportionate liberality." After these high eulogiums on the character of Dr. Barr and Mr. Smart, who, I ask, is chargeable with "singular indiscretion?"—the Society, in appointing such gentlemen as their advocates? or your correspondent in finding fault with that appointment?

As a confirmation of the eulogy of your correspondent, as well as of some of the statements which I have given, I may mention that one member of the deputation complained chiefly of their exclusion from the pulpits; "wherever," he said, "they had access to the people, they did their duty."

Your correspondent assigns, as another reason for the failure of the deputation, the period of the year when it visited London. "They appeared at a season of the year when the state of our atmosphere necessarily detains many pious persons at home, and affords to the indifferent an easy apology for their absence." Now I would ask the ministers of London, who declined receiving the deputation, did any one of them decline receiving it on the ground

of the unfavourable state of the weather? It is to be remembered, that the complaint applies to the *original* refusal of the deputation, not to the want of success in those congregations to which they were admitted; for, as has just been stated, wherever they had access to the people, the people did their duty; yet it would have been a failure *here*, to which alone the unfavourable state of the atmosphere could apply. I would ask your correspondent, or rather the ministers of London generally, at what season of the year should a deputation from Scotland appear in the metropolis in order to ensure success? In giving an answer, I have little doubt there would be no small diversity of opinion among them, nearly as much as if it were referred to mankind when we should have rain. "Not in summer," many would say, for then our wealthiest people are gone to Margate and Brighton." "Not in autumn," would others say, "for they have not yet returned from their watering places." "Not in winter," says your correspondent, "for then our atmosphere is thick and hazy." When then, I would ask, shall we come? "Why not at all," cry innumerable voices, "that will be best of all." But to be grave; I have no doubt that the question is one of considerable difficulty, and that in fact there is no period of the year which is not liable to many objections; whether the month of February is not as free from objections as most other seasons of the year, I am, of course, unable to judge, but there is one fact which I may state, to shew that where there is a disposition to receive a deputation, that season of the year is not so unfavourable as your correspondent would have us to believe, either in regard to admission into pulpits, or to the largeness of the collections. The fact is, that in 1819, the first deputation from the Scot-

tish Missionary Society visited London at about the same season of the year, and instead of £382. 16s. 9d., the sum stated by your correspondent as received by the last deputation, raised £1,913. 14s. 10½d. exclusive of two hundred guineas from the London and Baptist Missionary Societies, by collections, subscriptions, and donations. Here we see what is the result when there is "first a willing mind."

Before I close these remarks, I cannot help noticing an apparent want of candour in your correspondent, though I am far from charging him with intentional misrepresentation. "From the abstract of the Society's accounts," he says, "I find it entered, to collections in Scotland £1,464. 10s. 0½d. To collections by deputation to England, £744. 8s. 10½d." So that the English collections amounted to *one half* the sum received by the same means throughout Scotland. I do not say that this is an incorrect, but it is a *partial* statement, and is calculated to mislead your readers. Besides the sum now alluded to, there were raised in Scotland by Societies, collectors, and subscriptions £5,531. 7s. 11½d.; this sum being raised by these means, it is not to be wondered at, though the collections which, in many cases, was merely a gathering up of the fragments, do not amount to a larger sum. But were there any monies raised in England for the Scottish Missionary Society corresponding to these contributions by Societies, collectors, and subscriptions? Were the collections in that country merely a gathering up of the fragments? No. The sum, he states, was the amount received in *every* form from the sister kingdom in the course of that year, with the exception of a few sums received from some parts of Cumberland and Northumberland. But what

is more, the Scottish Missionary Society had received no general collections from England for two years, whereas, in the preceding year, the collections in Scotland amounted to £1,885. 16s. 6d., and the contributions from Societies, &c. to £4,276. 17s. 10d. Was it then fair and candid in your correspondent to tell his readers that the Society had no cause to complain, for that the collections in England amounted to one half of the collections in Scotland, while he at the same time passed unnoticed the circumstances to which I have now adverted?

Before I close, I would notice a mistake or two into which your correspondent has fallen. "A deputation," says he, "from the London Missionary Society, consisting of *four* ministers, visited Scotland during the past summer, and though they preached not only in the pulpits of the several denominations of Dissenters, but also in those of the national church, which, in course, could not be the case here, and were, above all, aided by a public meeting, with the Lord Provost in the chair; yet, if I have not strangely mistaken my arithmetic, they did not collect in that city £200." Your correspondent had stated a few lines before, that the collections for the Scottish Missionary Society in London, amounted to £382. 11s. 9d., and he maintains that the Committee had no just ground of complaint on this score; but he seems quite indignant that the deputation of the London Missionary Society did not collect in Edinburgh £200.* Now I am not disposed to say that £200. was a sum worthy of the metropolis of Scotland to

* He is, however, a little mistaken in his arithmetic. The deputation collected in Edinburgh, exclusive of Leith, £207. 1s. 6½d., including the expenses of the public meeting, which ought not to be deducted any more than the other expenses of the deputation.

collect ; but this I am prepared to say, that I am utterly unable to comprehend on what principle £200. should be deemed so *inadequate* a sum for a city with a population of little more than *One Hundred Thousand* inhabitants, while £382. should be deemed an *adequate* sum for a city, with a population of upwards of *Twelve Hundred Thousand* inhabitants, and possessed of wealth prodigiously greater than the mere difference of population. This is arithmetic which I do not comprehend.

Your correspondent asserts that the deputation preached "not only in the pulpits of the several denominations of Dissenters, but also in those of the national church in Edinburgh." Now this also is a mistake ; they did not preach in a *single* church of the Establishment, they preached only "in *unendowed* churches who have to bear every expenditure connected with their worship.

I trust that after a calm and candid consideration of the whole question, our brethren in England will be satisfied that it is not with the Scottish Missionary Society that the fault, in the present instance, lies, as your correspondent has endeavoured to prove, though, as I conceive, very unsuccessfully ; and that if they wish the intercourse between the two countries in the great work of benevolence to be permanent, it must be on another footing than it has of late been. The union of the two crowns has proved a most beneficial event ; but it has been so to *both* countries. In like manner, if the intercourse between the two countries in support of benevolent Institutions is to be kept up, it must be *reciprocal*, and on a somewhat more *equal* footing than it has hitherto been. Scotland is less disposed than ever to be a mere *tributary* to the sister king-

dom. I shall not, indeed, wonder, if, when she discovers the great extent of the contributions which she has of late years sent to England, she should take into consideration whether it may not be expedient for her to retain a large portion of these funds under her own management, with the view of appropriating them to the same or similar purposes. Whether this is a desirable object, is a question which I feel myself unable to answer ; but it is a question which I feel to be not unworthy of the consideration of the friends of religion in this county.

A FRIEND OF MISSIONS.

ON APPROPRIATENESS IN ORDINATION SERVICES.

(To the Editors.)

THE simplicity, appropriateness, and solemnity of ordination services, as they are commonly conducted among Congregational Dissenters, have often been much admired, and, without doubt, most justly. It cannot but be a matter of regret then, that their beauty should ever be marred, and their effect weakened through being attended by some marked impropriety or defect. Such I apprehend to be the case, however, when a minister who undertakes a leading part in such a service, overlooks or disregards the specific design of the particular exercises in which he is engaged. It has fallen to my lot to be present at an ordination, when, in the sermon addressed to the people, which was preached by a gentleman highly and deservedly respected, there was not a single sentence from beginning to end on *the duties of the people to their pastor* ; the proper subject, as it is presumed, of such a discourse. Instances of a similar kind, the writer of these remarks has been

informed, occurred not long since, elsewhere, in which cases, also, ministers of high character and extensive influence were the preachers. Now from whatever cause such impropriety spring, and it seems difficult to find any quite satisfactory, they naturally occasion to the parties concerned considerable disappointment and regret.

The main design of what is called the sermon to the people, it is apprehended, is to expound and enforce the various and important duties of a church and congregation to their pastor; to him who, by their own voluntary choice, has just been set over them in the Lord. When any important union between two parties, involving reciprocal obligations, is ratified, it is generally regarded as proper and seasonable that both parties should be reminded of their respective duties. The propriety of this is recognized at our ordination services by the "charge to the pastor," and "the sermon to the people." When, however, the precise end of either of these parts of the service is entirely lost sight of, there is an obvious and lamentable impropriety and defect.

The particular evil now referred to is of a *practical* nature, and, as a little reflection would be sufficient to shew, calculated to prove of serious consequence. When a minister is settled over a congregation, it is certain there will be some in it more or less ignorant of the nature, extent, and obligation of the duties devolving on them towards their pastor; of these there are generally many young persons, some of whom have never before witnessed an ordination, and, probably, never heard the subject now alluded to, explained and enforced. Besides these, it will not be deemed uncharitable

to say, there are likely to be at least some, who, whilst they are not destitute of the needful information, yet require to have their minds stirred up by way of remembrance; and still further, it must be confessed that that congregation is singularly felicitous, in which no individuals are to be found who need to be urged by suitable arguments, to carry into practice what they are acquainted with, and recognise only in theory. In addition to the stated congregation, there are commonly many present on these occasions, from other churches, and, unquestionably, much benefit often results to such, and through them, to the several religious societies with which they are connected, from the instructions and exhortations which are then delivered.

Now when the opportunity afforded at an ordination for introducing and expatiating on the appropriate topics has passed away, no other equally favourable can ever occur during the continuance of the connection that day formed between the pastor and his flock. Those, therefore, who were before uninformed, will, most probably (the majority of them at least), remain so; for few, comparatively, will read on the subject, and the minister cannot, himself, from the nature of the case, introduce it into his pulpit; or if so, it can be only in a slight and cursory manner. Indeed this is, perhaps, the only topic in the whole range of religious doctrine or duty on which he feels a restraint in instructing or exhorting the people of his charge. If these hints should avail to check the evil to which they relate, they will answer the end of,

Your's, &c.

B. J.

ORIGINAL LETTERS.

From the Rev. John Newton to the Rev. Mr. Lucas, of Shrewsbury.

XI. ye 17th Jan.

MY DEAR SIR,—When I came home this evening, I found your acceptable letter of the 5th upon my table, and I begin to answer it immediately, because, as I am very much engaged, and every new day brings its own business with it, I feared that if I admitted a short delay, it might prove a long one; and though I am, and must be, in long arrears with most of my correspondents, I was not willing your first favour should lie by me unanswered.

When our dear friend Mr. Brewer* was living, I used to hear of you; but he is gone. The first news of your indisposition is from yourself. I am glad to hear you are getting better, but still more to find the Lord has given you such a comfortable submission to his wise and holy will. I have heard some ministers wish that they might not outlive their usefulness. Nor do I think a faithful and exemplary minister can cease to be useful, till he ceases to breathe. If the Lord is pleased to lay him aside, he may still be very useful, if he is enabled to exercise himself, those graces which he has recommended to others, and to exemplify, in his own case, what he has often told his people of the all-sufficiency of God, and the faithfulness of his promises. In active service, there is something pleasing to self, but it requires a stronger exercise of grace, to be willing, if the Lord so appoint, to sit still. However, if the Lord has more for you to do, he can, and he will, renew your strength like the eagle's. I trust that he will always do that for you, and by you, which is best, and that you will always think so. I commend you to his blessing, and leave you in his hands; they are merciful hands. He loves us better than we love ourselves. Were it lawful, or possible, for us to procure an alteration in the plan of infinite wisdom and love, we should certainly spoil it.

I have been long, as I still am, wonderfully favoured in point of health. Since my first entrance on the ministry, I believe I have not been once so disabled by *illness* that I could not preach.

I was confined three Lord's-days under a surgeon's hands in 1777, and two in 1791, by a strain from a fall. But from the year of my great trials, 1790, I have been almost a stranger to sickness or pain. And now that I am more than half-way through my seventy-third year, I seem to preach with as much liberty, ease, frequency, and acceptance, as at any former time. But a change cannot now be very distant. My times are with the Lord. I desire only that while I do live I may live to him, and that I may wait his call with my loins girded up, and my lamps burning. Oh! for grace and faith to live as becometh a saint, and then to die as becometh a sinner, renouncing every plea or hope, but what supported the dying malefactor, when he said, *Lord, remember me.*

My eyes grow old in the sockets, but I can still write and read by candle-light, though often I cannot recognize readily the face of an intimate friend. My recollection, likewise, is weakened, especially as to names, but it seldom fails me in the pulpit. I have formerly been a great walker, but now three or four miles in a day is as much as I wish for. Thus there is a very gentle, gradual decay, so gradual, that in most respects I hardly feel myself older than when you saw me last. I seem a wonder to many. I am a wonder to myself. Too long I was an infidel, a blasphemer, and a profligate, but he spared me, and called me to preach the faith I had laboured to destroy. In Africa I was a servant of slaves, but since his sovereign mercy put me amongst his children, I have been honoured and comforted on every side.

But enough of self! The singularity of my case often drives me into egotisms, when writing to a friend.

“Thy wond'ring saints rejoice to see

A wretch like me restor'd;

And point, and say, How chang'd he is,
Who once defied the Lord.”

O, what a Shepherd, to lay down his life for such wandering sheep! to die for his enemies, who, both by nature and practice, were alienated from him, who would have gone to the last moment of life, despising his love, and crucifying him afresh, if mighty grace had not compelled them to come in; for such he died, even (I trust) for me. I not

* Rev. S. Brewer, Stepany.

only preach Paul's faithful saying, but I am a living proof that Jesus came to save the chief of sinners.

Please to return my duty to Mrs. Lucas, and tell her that my second anniversary is annexed to *Letters to a Wife*, which may possibly have reached Shrewsbury, as they were published in the year 1793. I mean to inclose the fourth and fifth, for I cannot wait the uncertainty of Mr. Longman's conveyance at present. I wish you to know, as soon as possible, that I still remember old times, and love you dearly. No more of the second were printed in England than those for the letters.

I preached a sermon on the late Thanksgiving day, which, or the substance of it, is now in the press; when it comes abroad, I will make use of Mr. Longman to send you a copy, and one to Mr. Olney. He and his wife are the only persons, except yourselves, whom I know in Salop. If you are acquainted with them, I beg you to mention my love and best wishes, with Miss Catlett's, to them. Our love and best wishes likewise to Mrs. Lucas. We should be glad to see you both again in town, but if not, we hope to meet you in a better state, where all the chosen race shall meet before the throne.

You said, in the beginning of yours, that you must fill the paper, but you left one side blank; so that I send you more lines than I received. I shall be glad to hear from you always, but I cannot promise to be always so punctual as I am this time. But I trust we shall often meet at the throne of grace, the central point of all believers. When we are there, though absent in body, we cannot be far distant in spirit from each other.

May the Lord bless you and yours in all things. May he guide you with his eye, support you by his arm, comfort you with his presence, and, at length, bring you home to himself in glory! May it be thus, likewise, with me and mine! I know you will say *Amen*.

I am, dear Sir,

Your very affectionate friend and brother,

JOHN NEWTON.

20th Jan. 1798.

HAVING been able to say, the Lord has healed the wound he made, what could I say more? Therefore I have written no anniversaries since 1793.

Rev. Mr. Lucas, Shrewsbury.

XII.—From the Rev. Aug. Toplady, to George Flower, Esq.

Broad Hembury, April 8, 1774.

LONGER time is usually allowed for the payment of large debts, than of trivial ones. By parity of argument, a delay of correspondence on the side of him who has received great epistolary obligations, is the more venial on that very account. If my valuable and valued friend will not admit this reasoning to be fair, I must own that I have nothing better to urge, in extenuation of my having so long omitted to thank him for his last welcome and much-esteemed favour. Yet, as some degree of imperfection is connected with every thing human, I must likewise confess that I cannot extend my thanks for those strokes of undue panegyric with which, dear Sir, your kind partiality so profusely honours me; sincerely I say it (may it be said once for all), that I would much rather be told of my faults, than of those supposed excellencies which the extreme benevolence of my friends is so ready to place to my account; candor and politeness like your's, first illuminate every object on which they shine, and then ascribe to the object itself those communicated rays, of which it is no more than the humble and obliged receiver.

Let me now advert to a superior subject; and thank you for the improving particulars so kindly forwarded, concerning the lamented decease of our honoured and deserving friend, the late truly excellent Mr. *Hitchin*;* that amiable and precious man of God, whose

* The Rev. Edward Hitchin, M. A. entered the Dissenting ministry about the year 1743, as the assistant to the Rev. R. Rawlin, pastor of the ancient Independent Church, Fetter Lane, London, in which, for seven years, he secured, by his preaching and conduct, the regard of that valued minister and his numerous friends. On the melancholy death of the Rev. M. Andrews, pastor of the Independent Church, Artillery Lane, Bishopsgate, Mr. H. was invited to become his successor, and such was the success of his ministry amongst that people, that it became necessary to erect a more spacious place of worship. In 1755, the White Row Meeting House was erected, at that time the largest in London, to which the congregation removed, and where he continued to labour until 1774, when he also was cut off by death, to the sorrow of a deeply afflicted people, in the 49th year of his age.

grace was as solid as his parts were shining; his steady faith, and his calm unruffled departure, amidst such circumstances of bodily pain, can only be attributed to that everlasting love, and to that atoning blood, which made him more than conqueror. Looking the other day into my book of occasional collections, I found two remarks which dropped from Mr. *Hitchin*, in a conversation I had with him, July 18, 1769, and which were well worthy of being preserved from oblivion. They run verbatim thus: "*The greater our sanctification is, and the more advanced we are in holiness, the more we shall feel our need of free justification.*"

"An architect cannot say to his rule, or his line, or his other instruments, go build an house; he must first take them into his own hand, ere the wished-for effect will follow. What are ministers of God, but mere instruments; and if ever they are useful in building up the church of Christ, 'tis his own hand must make them so.

Such improving observations as these, such valuable reliques of saints indeed, are too precious to be lightly forgot. May they be engraven on our hearts! I rejoice to hear of dear Mr. *Ryland*, sen.'s liberty and sweetness, in his ministrations to Mr. *Hitchin*'s widowed flock. Our Northampton friend is an Israelite without guile; and he is among those who stand highest in my regard. He blames me for seldom writing to him; but was I to correspond regularly with even my first-rate favourites, I should do nothing more than write letters from morning to night; in heaven we shall be all together for ever and ever.

Make my affectionate respects acceptable to dear Mrs. Flower, to your daughter, and to the young gentlemen; grace, mercy, and peace; bright evidences, sweet experiences, and growing holiness, be your portion, their portion, and the portion of

Your affectionate servant in Christ,
AUG. TOPLADY.

To Mr. George Flower, Cannon Street, London.

XIII.—*From Rev. John Berridge, M. A. to Mr. Benj. Mills.*

Everton, 9th Oct. 1788.

DEAR SIR—This comes with a thank-offering for your kindness, and a prayer

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that God may multiply his mercy on yourself, your partner, and your children. Through the Lord's gracious providence, I got to Everton, safe and well, on Saturday afternoon, about five, and not quite so much tired as I expected. On Sunday I preached, and felt the effect of Wednesday's sermon. What a poor do-little I am, next door to lumber ground. Twenty-one good meals in a week, with a bever besides, and one sermon chiefly. Sure no lazy servant was ever so fed; but I live upon a king's bounty, who exceeds not only all deserts, but all our thanks and praises; he delights to make his servants stand amazed at his bounty and grace—bounty too rich to be exhausted, and grace too deep to be fathomed, except in glory. Let others prattle of their works, and one sinner praise another, I will sing of the mercy of the Lord for ever and ever. Thanks to my God for giving me an appetite for this heavenly manna, and a taste of it. His mercy endureth for ever. How sweet the sound, how rich the food, to a gracious soul! A pleasant thing it is to be thankful, and saints will feel a pleasing, growing debt of gratitude for ever, which will fill the heavenly courts with everlasting hallelujahs. May you and I attend and join the choir!

I was sorry to see Mr. West look so lank, and walk so feebly; and as Mr. Keen, though seemingly revived, is old and tottering, like myself, I wish another trustee might be chosen before their removal. It would be bad to have the whole trust lodged in a single hand, and him a preacher too. I trust the Lord Jesus, who has removed two high priests from the chapels, and has shewn a providential care of them hitherto, will direct the trustees properly. Solomon's account of old age suits me well; the windows are dark, the daughters of music are low, the grinders cease, for all are gone, and the grasshopper is a burden. Well, thanks be to God, through Jesus Christ, for the prospect of a better world!

Grace and peace be with you and yours, dear Sir, and with your affectionate servant,

JOHN BERRIDGE.

To Mr. Benj. Mills.

T

POETRY.

THE PAST.

Written Nov. 14, 1825.

As fond affection, by attraction strong,
Of joys scarce wither'd, and love burning
still,

Is led to where endear'd remains repose
In recent death, and trembling moves the
veil

To look again, again, and yet again;
Upon the bier once sensitive and warm
With friendship's glow—as fond affection
thus

The strong attraction owns, yet (nature
such)

Not conscious wherefore, shudders as she
lifts

The shrouding pall—so, drawn, resistless,
oft

My spirit brings to view *the mournful past*;
So looks intensely as the visions rise,
Though nought arise to expectation new.
But solemn is the stillness of the past
Review'd,—its agitations hush'd, and all
As calm as death.—The soul would fain
revoke

Its incantations, and, in dread, remand
The phantoms it hath rais'd, but cannot—
nor

Avert its gaze.—Oblivion's gates unfold;
In slow succession pass the spectral shades
Of griefs yet bleeding, and of follies arm'd
With scorpion-stings, as heretofore, when
first

They flatter'd and betray'd.—Each bears
its cup

Of bitterness, and, as the sad array
Proceeds, each pours the baleful draught
of woe

Into one ebon-chalice, till the brim
O'erflows—Nor is there here one drop of
aught

But may appal the soul—and did so, nigh
To madness, when the cup was *real*—yet,
Strange fascination! doth its memory dwell
As if it found a welcome in my heart,
And will not be repuls'd—nor let it be.

God of compassion! merciful in frowns;
Sustainer of my life in anguish deep!
Deep anguish, which, tho' partially reveal'd,
None fully understood, nor keenest eye
In all its springs and traversings could trace.
My Sun! my Shield! Uplifter of my head!
To Thee, chastis'd in utter helplessness,
I fled for refuge and for peace, and now
Escap'd the storm and disciplin'd by
grief,

Beneath the shadow of Thy brooding
wings,

That peace I find—Celestial Visitant!

Scarce known, and never rightly valu'd, save
Where war hath rag'd—thou comest not
in pomp,

Nor laughing revelry, nor shrin'd in gold;
Thy greetings are not rapture, nor thy
joys:—

But quiet, safety, cheerfulness serene,
With fortitude and virtue fill thy train;
While evil, in whatever guise, abash'd,
Before the brightness of thy coming shriaks.
Still deign to make my bosom thine abode;
No wayward passion pluck thy banner
hence,

No rebel-folly ruffle thy controul.
The gift of heaven thou! stay with me,
stay,

In present duty, or in future cares,
Until to heav'n uprais'd, I with thee dwell,
Secure for ever in my Father's house!

My Father's house! my kindling spirit
soars,

There dwells the family of God! There rest
Dear, death-dissever'd friends, in endless
life.

There, Jesus! "Elder Brother," who
unbarr'd

Its portals at the price of blood, that Man,
Releas'd from penalty and form'd afresh
In godlike purity, might find a home,
And sever'd friends, in blest re-union, taste
The ceaseless interchange of sinless love!
My Father's house! glad termination this
Of earthly care, the spirit's worthy home,
Where God wipes tears away, and writes
them "*past*."

(1)

SHAME OF THE CROSS.

LORD of my soul, I take thy name,
And bind the glory to my brow;
Exulting in my master's shame,
And proud his scandal to avow.

True, neither flames nor racks appear,
Chains bind the dragon to his den;
Yet is there venom in a sneer,
And bitterness in scorn of men.

The cross I wear not as 'tis worn,
Gem wrought at feast and masquerade;
Nor on chivalric banners borne,
That flame along the fierce crusade.

These bear no shame in human eyes,
Pride claims such trophies as her own;
And 'tis the cross which men despise,
That is esteem'd by God alone.

A pure meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart,
And this the cross I fain would bear.

Homerton.

JAMES EDMESTON.

REVIEW OF BOOKS.

Bishop Hall, his Life and Times: or, Memoirs of the Life, Writings, and Sufferings of the Right Rev. Joseph Hall, D. D. successively Bishop of Exeter and Norwich; with a View of the Times in which he lived; and an Appendix, containing some of his unpublished Writings, his Funeral Sermon, &c. By the Rev. John Jones, Perpetual Curate of Cradley, Worcestershire.—L. B. Seeley and Son, Fleet Street. 1826. pp. 581. price 14s.

IT is the aim of the author of this volume; as much as possible, to make the celebrated person whom it concerns, his own biographer; and since the documents of his personal history, written by himself, touch but slightly on various interesting circumstances of his life, partly on account of the great modesty of his disposition, the detail is rendered more copious, from whatever other authentic sources were at the author's command.

The times in which the Bishop lived being so eventful, and the estimation so high, which his "Contemplations" have given him among various classes in the religious world, we sit down to the perusal of this work with no ordinary degree of interest, especially as the author disavows, in his preface, the spirit of party, and discovers no disposition to that sort of special pleading, which is too commonly the characteristic of productions of the kind now before us. Beside the history itself, there is an Appendix, containing some of the bishop's previously unpublished pieces; particularly his Latin sermon, preached before the Synod of Dort; and his letters to Archbishop Usher. To these are subjoined his funeral sermon by Whitefoot.

The narrative commences with a transcript of a tract written by himself, and entitled "Observations of some Specialities of Divine Providence, in the Life of Joseph Hall, Bishop of Norwich, written with his own hand." In this document the writer, in a spirit of great Christian sobriety, declares that in thus drawing up memoirs of himself, he is induced, not by vanity or pride, but from a sincere desire to promote the glory of God.

Bishop Hall was born June 1, 1574, at Bristow Park, in the parish of Ashby de la Zouch, Leicestershire. His father was an officer under Henry Earl of Huntingdon, and was sub-governor of the town from which that nobleman derived his title. His mother was of the family of the "Bambridges," a woman of eminent piety; and who, after enduring severe conflicts in her religious experience, obtained relief from the conversation and advice of Mr. Anthony Gibbs, a nonconformist minister, whose preaching she attended. To this excellent woman, her son, with the deepest filial piety, attributes his enjoyment of the greatest religious advantages. His parents, it appears, devoted him from his infancy to the clerical profession, and he was educated with this view in the public school of Ashby de la Zouch. Afterwards he was about to be placed, at the suggestion of his schoolmaster, under the care of Mr. Pelsset, at Leicester, a minister celebrated for his sacred eloquence and learning. The following extract indicates the disposition which characterized the writer at the age of fifteen years.

"What was the issue? O God, thy providence made and found it. Thou knowest how sincerely and heartily, in

those my young years, I did cast myself on thy hands: with what faithful resolution I did, in this particular occasion, resign myself over to thy disposition; earnestly begging of thee in my fervent prayers to order all things to the best, and confidently waiting upon thy will for the event. Certainly, never did I, in all my life, more clearly roll myself upon the Divine Providence, than I did in this business. And it succeeded accordingly."—p. 7.

When on the eve of becoming a pupil of Mr. Pelset, the way was unexpectedly opened for his repairing to the University of Cambridge, where he was placed under the tuition of Mr. Gilby. In consequence, however, of his father's family being so numerous, consisting of twelve children, he was sent for home, and would have lost the advantages of Cambridge through want of the pecuniary means of pursuing his studies, had not Mr. Edmund Sleight, of Derby, his relation by marriage, generously become his *Mecænas*, undertaking to defray half the expence of his maintenance, till the time of taking his degree.

Having obtained the approbation of the constituents of Emmanuel College, Cambridge, during his residence among them, he was unanimously elected Fellow of their Society, whom he speaks of in the highest terms, saying that "it had none beyond it, for good order, studious conduct, strict government, austere piety, in which I spent six or seven years more with such contentment as the rest of my life hath in vain striven to yield."

During this period he was chosen for two years together as lecturer in rhetoric in the public schools; which office he relinquished on account of his desire to devote himself more entirely to the pursuit of Christian theology. He was a hard student during his residence at the University, which occupied altogether the space of thirteen years. After he had taken orders, he immediately began

preaching, "as occasion offered," he himself informs us, "both in country villages, abroad, and in the most awful auditory of the University."

In 1601, he was offered the situation of head master of the Free School, erected at Tiverton, in Devonshire, by Mr. Peter Blundell, and in the gift of the Lord Chief Justice Popham. Of this offer he accepted; but having no sooner left the presence of the judge, than he received intelligence of his presentation to the rectory of Halstead, by Lady Drury, he declined the former station, and entertained the proposal of her ladyship, as more immediately according with his wishes to be employed in the sacred office.

Two years after his settlement at Halstead, he accepted of an invitation from Sir Edmund Bacon, to travel with him on the Continent of Europe; feeling extremely desirous of being an ocular witness of the state and practices of the Romish church, which he considered might be of service to him in the discharge of the duties of his station on his return home. The account of this visit, chiefly to the low countries, is highly interesting and curious; it gives us an insight into the manners of the times; exhibits to advantage the style of the author, which is here often highly concise and latinized; a perfect contrast to the flimsiness of a later age, and, moreover, discovers the solemnity of his mind, and that tincture of superstition with which his disposition was obviously imbued. As a specimen, we quote the following passage.

"At Gant, a city that commands reverence for age and wonder for the greatness, we fell upon a Capuchin Novice, which wept bitterly, because he was not allowed to be miserable. His head had now felt the razor; his back, the rod: all that Laconical discipline pleased him well; which another, being condemned to, would justly account a torment. What

hindered then? Piety to his mother, would not permit this, which he thought piety to God. He could not be a willing beggar, unless his mother must beg unwillingly. He was the only heir of his father, the only stay of his mother: the comfort of her widowhood depended on this her orphan; who now, naked, must enter into the world of the Capuchins, as he came first into this; leaving his goods to the division of the fraternity: the least part whereof should have been her's, whose he wished all. Hence those tears, that repulse. I pitied his ill-bestowed zeal; and rather wished, than durst, teach him more wisdom. These men for devout, the Jesuits for learned and pragmatcal, have engrossed all opinions from other Orders. O hypocrisy! No Capuchin may take or touch silver: for these are, you know, the quintessence of Franciscan spirits. This metal is as very an anathema to these, as the wedge of gold to Achan: at the offer whereof he starts back, as Moses from the serpent; yet he carries a boy with him, that takes and carries it, and never complains of either metal or measure. I saw, and laughed at it; and by this open trick of hypocrisy, suspected more, more close. How could I choose? while, commonly, the least appears of that which is; especially of that which is loathsome in appearance, much more in nature. At Namur, on a pleasant and steep hill-top, we found one, that was termed a married hermit; approving his wisdom above his fellows, that could make choice of so cheerful and sociable a solitariness.

"Whence after a delightful passage up the sweet river Mosa, we visited the populous and rich clergy of Leodium. The great city might well be dichotomized into cloisters and hospitals. If I might adventure I could here play the critic; after all the ruins of my neglected philology. Old monuments, and after them our Lipsius, call this people Eburones. I doubt whether it should not rather be written Ebriones; yet, without search of any other records, save my own eyes: while yet I would those streets were most moist with wine than with blood; wherein no day, no night is not dismal to some. No law, no magistrate lays hold on the known murderer, if himself list: for, three days after his fact, the gates are open, and justice shut: private violence may pursue him, public justice cannot: whence, some of more hot temper carve themselves of revenge; others take up with a small pecuniary satisfaction. O England, thought I, happy for justice, happy for security! There you shall find, in every corner, a maumet; at every door a beggar; in every dish a priest.

"From thence we passed to the Spa, a village famous for her medicinal and

mineral waters, compounded of iron and copperas; the virtue whereof yet the simple inhabitant ascribes to their beneficial saint, whose heavy foot hath made an ill-shaped impression, in a tone of his Savenir; a water more wholesome than pleasant, and yet more famous than wholesome.

"The wide deserts on which it borders, are haunted with three kinds of ill cattle; freebooters, wolves, witches; although these two last are oftentimes one. For, that savage Ardenna is reputed to yield many of those monsters, whom the Greeks call *Λυκανθρωποι*; they, Lougarous; we if you will, Witch-wolves; witches that have put on the shape of those cruel beasts. We saw a boy there, whose half-face was devoured by one of them, near the village; yet so, as that the ear was rather cut than bitten off. Not many days before our coming at Limburgh, was executed one of those miscreants, who confessed on the wheel, to have devoured two and forty children in that form. It would ask a large volume to scan this problem of lycanthropy. The reasons, wherewith their relation furnished me, on both parts, would make an epistle tedious. This, in short, I resolved; a substantial change is above the reach of all infernal powers; proper to the same hand, that created the substance of both: herein the devil plays the double sophister; yea, the sorcerer with sorcerers; he both deludes the witch's conceit, and the beholders' eyes."—pp. 34—37.

After remaining a year and a half at Halstead, where he struggled with the disadvantages of poverty, he was introduced by his friend Mr. Gurrey, tutor to the Earl of Essex, to preach at Richmond before Prince Henry, at whose court, to its honour, his "*Meditations*," already published, had been well received. In consequence, probably, of this introduction, Mr. Hall now received the curacy of Waltham, which, though it promised him an accession of comfort, he felt great reluctance to exchange for Halstead. His letters to Sir Robert and Lady Drury on this occasion, discover a truly pastoral spirit; and evince the mutual regret which ensued on the separation of the minister from the people of his charge.

His removal to Waltham Holy Cross took place in 1612, the same

year in which he finished his terms, and became entitled to the degree of Doctor in Divinity, which he now assumed. About this time he became a principal instrument in inducing Thomas Sutton, Esq. to found and erect the Charter-house Hospital.

In 1610, he appeared as the apologist of the Church of England against the *Brownists*. We are not about to defend any of the evils spoken of, as attaching to the personal character of their founder, or his original followers; but we think the extracts which are given from the good Bishop's writings, are quite beside the mark, as they touch chiefly upon the ritual observations of the establishment, and not upon the system itself, as built upon the foundation of the Lords and Commons, the King himself being the chief corner stone. The superiority of the Church of England to the Romish, no candid person will be disposed to doubt, and it is not merely to the ceremonies, or mainly to the ceremonies, as such, we apprehend, that the advocate of a different form of the church demurs. The present objections, at least, which we are accustomed to hear, usually regard something more than mere ceremonies. The advocates of the Church of England have never been able, for instance, to reconcile the doctrine of baptismal regeneration with Scripture or reason. That it is the doctrine of the church, that infants become heirs of Christ, children of God, and inheritors of the kingdom of heaven, in the administration of baptism, is undeniable. If the sign of the cross might be pardoned as a puerility, yet the doctrine is at least unscriptural and unreasonable. The decidedly evangelical part of the national clergy have attempted to explain this away with a very ill grace, as true sons of the church; and certain it is, that they will evermore, notwithstanding all

their efforts, and the scriptural truth of their sentiments on this head, make but a sorry figure in taking up the gauntlet against their *orthodox* brethren, whom the church regards as her only dutiful and proper sons. How also Bishop Hall would defend the consigning over to eternal blessedness all who do not die in what is called *mortal* sin, we know not; nor do we feel solicitous to know, for sure we are it cannot be defended. What an opiate to the conscience to stand round the grave of a person, who may very rarely have attended at any place of worship in his life-time, and have had at least no *religious* character, and to hear a venerable clergyman, whose piety, learning, and station give him influence over minds, pronounce that such a style of living, so flattering to the corrupt nature of men, should be entitled unequivocally to the "sure and certain hope of the resurrection to eternal life!" But we must go no further in this direction, as it would lead us into too wide a field, and prevent us from doing justice to the interesting history before us. Suffice it to say, that notwithstanding the excellence of many of her sons, which we are always most ready to acknowledge, the whole system of the Church of England is notoriously corrupt. In its general constitution, it symbolizes with popery, of which, however superior, it may be regarded as the likeness and the *penumbra*. Both are founded on the principles of this world—both exalt the ministers of Christ out of their due sphere, or depress them by contrast below their proper level. Some they crown with mitres, and place on thrones—while others are left to subsist on the scanty pittance which the tender mercy of their superiors may deign to eke out to them. Both seek to grasp the sceptre of civil dominion, and to give law

with the iron rod of secular authority to the opinions and consciences of men. Both make merchandize of religion and of souls, and if the one have less of the spirit of Babylon than the other, it is in consequence of the illumination of the public mind, which now happily has learned to investigate all kinds of pretensions, previously to resigning itself up to their demands. The following passage is taken from the Bishop's letter to Mr. Smith and Mr. Robinson, who, as Mr. Jones informs us, "*turned Brownists, and settled at Amsterdam, as ringleaders of the party there.*" We quote it for its piety and eloquence, though it appears to us by no means to reach the case, as it stands at present.

"'Go out of Babylon,' you say, 'the voice not of schism, but of holiness.' Know you where you are? Look about you, I beseech you; look behind you, and see if we have not left it upon our backs. She herself feels, and sees, that she is abandoned; and complains to all the world that we have not only forsaken, but spoiled her; and yet you say, 'Come out of Babylon.' And except you will be willingly blind; you may see the heaps of her altars, the ashes of her idols, the ruins of her monuments, the condemnation of her errors, the revenge of her abominations.

"And are we yet in Babylon? Is Babylon yet amongst us? Where are the main buildings of that accursed city; those high and proud towers, of their universal hierarchy: infallible judgment; dispensation with laws of God, and sins of men; disposition of kingdoms; deposition of princes; parting stakes with God in our conversion, through freedom of will; in our salvation, through the merit of our works? Where are those rotten heaps (rotten, not through age, but corruption) of transubstantiating of bread, adoring of images, multitude of sacraments, power of indulgences, necessity of confessions, profit of pilgrimages, constrained and approved ignorance, unknown devotions? Where are those deep vaults, if not mines, of penances and purgatories, and whatsoever hath been devised by those popelings, whether profitable or glorious, against the Lord and his Christ? Are they not all razed, and buried in the dust? Hath not the majesty of her gods, like as was done to Mythra and Serapis, been long ago offered to the public laughter of the vulgar? What is this, but to go, yea to run, if not to fly, out of Babylon?

"But as every man is a hearty patron of his own actions, and it is a desperate cause that hath no plea, you allege our consorting in Ceremonies; and say, still we tarry in the suburbs. Grant that these were as ill as an enemy can make them, or can pretend them; you are deceived, if you think the walls of Babylon stand upon ceremonies. Substantial errors are both her foundation and frame. These ritual observations are not so much as tile and reed; rather like to some fane upon the roof, for ornament, more than use; not parts of the building, but not necessary appendances. If you take them otherwise, you wrong the church; if thus, and yet depart, you wrong it and yourself; as if you would have persuaded righteous Lot, not to stay in Zoar, because it was so near Sodom. I fear, if you had seen the money-changers in the Temple, however you would have prayed or taught there: Christ did it; not forsaking the place, but scourging the offenders. And this is the valour of Christian teachers, to oppose abuses, not to run away from them. Where shall you not thus find Babylon? Would you have run from Geneva, because of her wafers? or from Corinth, for her disordered love-feasts?" —pp. 51—53.

About this time, the pious Prince Henry wished Dr. Hall to attend continually at court, promising him such ecclesiastical preferment as would amply satisfy his wishes; this offer, however, he modestly declined, and "I held close," says he, "to Waltham, where in a constant course, I preached a long time, as I had done also at Halstead before, thrice in the week; yet never durst I climb into the pulpit to preach any sermon, whereof I had not before in my poor and plain fashion penned every word in the same order wherein I hoped to deliver it; although in the expression, I listed not to be the slave of syllables."

In 1618, the religious controversy began in Holland between the Calvinists and Arminians, and Dr. Hall, on whom King James I. had now conferred the deanery of Worcester, for his services at home and abroad, was chosen among the other English divines to attend at the national synod convened at Dort. So important were theological disputations regarded at this

period, that a man of war was sent over from the United Provinces to Gravesend, expressly for the purpose of conveying these polemics, four in number, to Holland. It appears, however, that by some accident they missed the vessel, and proceeded without it in small boats to Middleburgh. So great respect was shown to the English divines, that when they arrived at the Hague, they were allowed by the States ten pounds sterling a-day, "an entertainment," says Fuller, "far larger than was appointed to any other foreign theologians." The solemn method of procedure which was adopted on this occasion, is thus detailed, and will not be uninteresting to our readers.

"Whereas you desire from me a just relation of the carriage of the business at the Synod of Dort, and the conditions required of our divines there, at or before their admission to the grave and learned assembly: I, Whom God was pleased to employ as an unworthy agent in that great work, and to reserve still upon earth, after all my reverend and worthy associates do, as in the presence of that God, to whom I am now daily expecting to yield up my account, testify to you, and (if you will) to the world, that I cannot, without just indignation, read that slanderous imputation, which Mr. Goodwin, in his *Redemption Redeemed*, reports to have been raised, and cast upon those divines, eminent both for learning and piety, 'That they suffered themselves to be bound with an Oath, at, or before their admission into that Synod, to vote down the Remonstrants howsoever,' so as they came deeply pregnant to the decision of those unhappy differences.

"Truly, Sir, as I hope to be saved, all the oath that was required was this: after that the Moderator, Assistants, and Scribes were chosen, and the Synod formed, and the several members allowed, there was a solemn oath required to be taken by every one of that assembly, which was publicly done in a grave manner, by every person in their order, standing up, and laying his hand upon his heart, calling the great God of heaven to witness, that he would impartially proceed in the judgment of these controversies, which should be laid before him, only out of, and according to the written word of God, and no otherwise, so determining of them, as he should and in his conscience most agreeable to

the Holy Scriptures, which oath was punctually agreed to be thus taken by the Articles of the States; concerning the indication, and ordering of the Synod, as appears plainly in their tenth article; and this was all the oath that was either taken or required. And far was it from those holy souls which are now glorious in heaven, or mine (who still for some short time survive, to give this just witness of our sincere integrity) to entertain the least thought of any so foul corruption, as by any over-ruling power to be swayed to a prejudgment in the points controverted." —pp. 80—82.

This celebrated convention lasted from Nov. 1618 to May 1619, when the English divines agreed in approving the Heidelberg Catechism, and the Belgic Confession. The whole controversy was decided in favour of the Calvinists; but in the bigoted spirit of the times, the remonstrant divines were for a limited period banished the country. The verdict of Bishop Hall on the complexion of the articles of the Church of England, is what we have always entertained, though so many of her sons are strenuous advocates of the tenets of Arminius, not to say Pelagius; and though Bishop Horsley, notwithstanding his prodigious talents and acuteness, contends, we believe, that in this respect they are ambiguous. "I will live and die," says Dr. Hall, on his return to Davenant, "in the suffrage of the Synod of Dort; and I do confidently avow, that those other opinions of Arminius cannot stand with the doctrine of the Church of England."

About the year 1622, Dr. Hall was raised to the bishopric of Exeter. He now, it appears, excited suspicion and jealousy in the minds of some of the dignitaries, from being regarded as too favourable to Puritanism.

"Some persons of note in the clergy, being guilty of their own negligence and disorderly courses, began to envy our success; and finding me ever ready to encourage those whom I found conscientiously forward and painful in their places, and willingly giving way to orthodox and

peaceable lectures in several parts of my diocese, opened their mouths against me, both obliquely in the pulpit and directly at the court; complaining of my too much diligence to persons disaffected, and my too much liberty of frequent lecturings within my charge. The billows went so high, that I was three several times upon my knee to his Majesty, to answer these great criminations: and what contestation I had with some great lords concerning these particulars, it would be too long to report; only this, under how dark a cloud I was hereupon I was so sensible, that I plainly told the Lord Archbishop of Canterbury, that, rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my rochet. I knew I went right ways, and would not endure to live under undeserved suspicions."—pp. 113, 114.

"For me, I need not appeal to heaven: eyes enough can witness, how few free hours I have enjoyed, since I put on these robes of sacred honour. Insomuch as I could find in my heart, with holy Gregory, to complain of my change; were it not, that I see these public troubles are so many acceptable services to my God, whose glory is the end of my being. Certainly, my Lord, if none but earthly respects should sway me, I should heartily wish to change this palace, which the providence of God and the bounty of my gracious sovereign hath put me into, for my quiet cell at Waltham, where I had so sweet leisure to enjoy God, your lordship, and myself. But I have followed the calling of my God, to whose service I am willingly sacrificed; and must now, in a holy obedience to his Divine Majesty, with what cheerfulness I may ride out all the storms of envy, which unavoidably will alight upon the least appearance of a concealed greatness. In the mean time, whatever I may seem to others, I was never less in my own apprehensions; and, were it not for this attendance of envy, could not yield myself any whit greater than I was."—pp. 120, 121.

(To be continued.)

The Manchester Socinian Controversy; with Introductory Remarks, and an Appendix.—London: Westley.

WHETHER Unitarianism has of late years undergone any change or modification in its tenets we know not, but certainly a very marvellous one has been exhibited in the manner of promulgating it. The generation of its teachers of which the last has well nigh dis-

appeared from the scenes of active life, were men of prudence equal to their learning, which unquestionably was great, and, in conduct at least, tempered a due proportion of the wisdom of the serpent with the gentleness of the dove. The faith they professed was, to a certain extent, proscribed, though it was beginning to become fashionable; and they had no wish to thrust into the fore-ground of their public ministrations those peculiar views of the person and character of the Godhead, the maintenance of which subjected them to no slight pains and penalties, by the letter of a law, the spirit of which is directly opposed to their infliction, and therefore they had long become a dead letter on the statute-book, where, however, they still attached a disagreeable opprobrium upon those whom they unceremoniously denounced as heretics and blasphemers. In those days, (and we ourselves are old enough to recollect a portion of them,) you might attend the chapels of the Unitarians for many a Sabbath in succession, without hearing any of their leading and distinguishing doctrines promulgated, commented upon, and enforced from the pulpit, as necessary points of belief. The pure morality and superior excellency of the Gospel, as a rule of life—the light it shed upon that future state of existence beyond the grave, on which all was to the ancients uncertain, shadowy, dim—these were the topics of discourse to which many a hearer had regularly listened year after year, and even to the close of a protracted life, without ever dreaming that the preacher who delivered them thought there was, at the worst, any great harm in holding that Jesus Christ might be somewhat more than a mere man, whilst, good easy souls, they would have been perfectly horrified at the insinuation that their

pastor, whatever might be his doubts, or even his confirmed opinion, as to the divinity of some of the persons of the Godhead, had the slightest leaning to a disbelief in the existence and personality of the devil.

But these, the peaceful days of rest to Unitarianism, which may also prove to have been its golden days, have passed. Other men have risen, and have either fallen, or fancied that they have fallen, upon other times; and the sleep of the Unitarian hearer—the repose of the Unitarian preacher, have alike been broken, and both are roused not only to vigilance, but to exertion. By the new race of its teachers, the peculiar tenets of the sect are no longer blinked or thrown into the shade; but the unity of the Godhead in one person—the mere humanity of Christ—the non-existence of the Spirit, but as an attribute of the Father—the high prerogative of reason, in separating the credible from the incredible of revelation, and in rejecting as spurious, whatever may be above its comprehension, are boldly put forward as the claims of this party of professing Christians to the general adoption of their tenets, as the only true exposition of “the faith once delivered to the saints.”

For our parts, we admire the honesty and candour of this line of conduct, seeing that we could have all men to be what they seem, and seem to be what they really are. Its policy is no concern of ours: we leave that to the consideration of those who, having at length spoken out their sentiments with equal freedom upon God, and upon the devil, must take all the consequences of their measures, be they those of a tender and unyielding conscience, or of that zeal without knowledge, which prompts to deeds of hardihood and rashness.

To those measures, whatever

may have been the motives which originated them, are to be ascribed the controversy, of which the history and most of the proceedings are preserved in the work before us. Of the latter, it is only necessary here very briefly to mention the origin of the dispute, in which several literary combatants have entered the lists on either side, all of them men highly respectable in point of character, though differing in the degree of talent which they have brought to the support of their several opinions. We purpose not, however, to weigh those talents in the scales of critical acumen, though the possessors of some of them would have done wisely in trying the temper which led to and accompanied their exertion, in those of the sanctuary. But pass we this point also, at least for the present, to turn to that public commemoration, *that* feast of reason and *that* flow of soul, whence, as inharmoniously and incongruously as unexpectedly, have originated those notes of discord, which are collected and perpetuated in the pages now under our review.

It was at a farewell dinner given to the Rev. Mr. Grundy, by a few of the members of Cross Street Chapel, Manchester, previous to his departure for Liverpool, when a tea service of plate was presented to him, that the Rev. George Harris, formerly of Liverpool, but then of Bolton, in returning thanks to the company for drinking his health with the most rapturous applause, pronounced the following animated eulogium on Unitarianism, rendered more piquant for such an occasion, by the unmeasured vituperation of orthodoxy, established and protected, with which it is at least sufficiently interlarded.

“What is the spirit of orthodoxy? Is it not a slavish spirit? but the spirit of Unitarianism is one of rational and en-

lightened liberty. The spirit of orthodoxy is a mean spirit, for it bends before the dictation of a worm of the earth, and its essence consists, as its own advocates aver, in the 'prostration of the human understanding;' but the spirit of Unitarianism is open, generous, liberal. The one is *partial and capricious*, viewing the favourites of heaven only in a selected few, whilst Unitarianism sees in every man, a brother, training up for the glorious importance which awaits all the family of the eternal. The spirit of orthodoxy is a *cruel and vindictive* spirit; witness its excommunications and its inquisitions;—the spirit of Unitarianism is merciful and benevolent; *anxious for man's rights*, and detesting revenge. The spirit of orthodoxy is one of *persecution*:—look at the Athanasian Creeds, and Test and Corporation Acts: see the unbeliever—oh! shame and scandal!—even in the nineteenth century, dragged before the tribunal of man, to answer for his supposed want of faith, and behold Judges acting under the abused name of that Christianity, which, they say, is part and parcel of the law of the land, inflicting sentences, which even the worst of crimes would scarcely sanction; but Unitarianism is free as the winds of heaven, and desires that every human creature may be so too. Orthodoxy says, it encourages inquiry: it may do so to a certain point; but when a human being arrives at that, it is the language of its *deeds*, hitherto shalt thou go, but no further. Unitarianism, however, has no land-marks on the shores of knowledge—like the swelling waves of the ocean, it is spirit and it is life. Orthodoxy would strip a man of the name of Christian, and would shut him out from all the rewards of heaven, unless he can pronounce the shibboleth of an intolerant party; whilst Unitarianism affirms, that in every nation, aye, and in every sect, he who feareth God, and worketh righteousness, shall be accepted of him. Orthodoxy is bound up in *creeds, and confessions, and articles of faith, with inky blots, and rotten parchment bonds*;—but Unitarianism, like the word of the ever-living Jehovah, is *not, and cannot be bound*. Orthodoxy is *gloom, and darkness, and desolation*. Unitarianism is *light, and liberty, and joy*. The influence of this system on human civilization, human liberty, and human happiness, has already been tried; it has been tried for ages; and its *direful and demoralizing effects* may be read in the history of every nation under the sun. It has been weighed, Sir, and has it not been found most miserably wanting? Let the state-craft, and the priest-craft, the war and the slavery, by which mankind have been cursed for ages, answer the question. What then remains; but that every friend of his species

should unite, in trying the effects of the other system."—pp. 11, 12.

On this address, it will surely be no breach of Christian charity to remark, that both in its praise and censure, it is somewhat too highly spiced, and that it might more characteristically have been served up with peppered biscuits and anchovy toast, towards the close of a regular Bacchanalian revel, than at the sober feast of a Christian congregation, about to take their leave of a Christian pastor, both of them bound, in obedience to the commands of the Master they profess to serve, to keep "the unity of spirit in the bond of peace." Nor can any person of candour consider it a violation of this precept, to repel so public, unprovoked, and virulent an attack upon the faith of the great mass of the community—to whom, on all the essential differences of Unitarians from Trinitarians, the former are but as the molehill to the mountain—by a gentle admonition to more prudence and temperance, in which the following is the very strongest passage.

"These accusations come with a peculiar ill-grace from Unitarians. As a body they are of recent origin, in this country at least. During the period of the great struggles for liberty they were unknown; and they did not arise until the object was achieved—until the battle was fought, and the victory won. The orthodox laboured, and the Unitarians have entered into their labours. Let them, therefore, not stigmatise the very spirit which led to resist, and eventually to overcome ecclesiastical tyranny, as '*slavish and mean*;' let them not call the spirit of confessors and martyrs, '*cruel and vindictive*;' let them not injuriously asperse the memory of men, by whom so many of the chapels, which they now occupy, were built and endowed, and to whom, under God, they owe the very blessings by which they are surrounded."—p. 16.

The letter from which these observations are extracted, which bears the subscription of "An Orthodox Dissenter," and was written by the Rev. Mr. Birt, of Man-

chester, for a time produced no other effect than an unsatisfactory and unimportant limitation of his charges against orthodoxy, to the system only, by Mr. Harris himself, and a somewhat indignant rejection of his philippic as conveying the sentiments of the Unitarians of Manchester, by one of that body, who, in characterizing him as of rather too fiery a spirit to be kept within the bounds of Christian charity, has done the reverend orator no very grievous wrong. In the guise of "another Orthodox Dissenter," a certain lawyer, (as we understand,) with that shrewdness and habitude of sticking to the point, and to those points only on which somewhat more than mere honour is to be gained, and mere declamation to be wasted, which characterizes his profession, directed the attention of the public to the diversion of the endowed chapels, and other pious foundations of orthodox Christians, to the promulgation of what they would have deemed the heterodox tenets of Unitarianism. This had been but very incidentally noticed in the letter, which Mr. Harris's vituperations called forth; but henceforth it became the prominent feature in a controversy, which would otherwise have been confined to the narrow circulation of a provincial newspaper, and would have excited but a short lived interest there. The question propounded by this gentleman, (Mr. George Hadfield, a solicitor of the first respectability in Manchester, to whom belongs the merit of originating the investigation) was "upon what principle, consistent with justice and sound morality, can Unitarian ministers consent to subsist upon property, which was designed for any one rather than for them, and trustees allow and encourage so corrupt a practice?" To this plain question, several

answers were given from different quarters, and from them, together with the rejoinder of the orthodox disputants, several of whom took up the pen on Mr. Hadfield's side of the question, we shall endeavour to put our readers in possession of the merits of a controversy of as great importance to the character of the Unitarians as a body, and to the interests of the Trinitarian Dissenters, (to Congregationalists in particular,) as any which has been agitated for many years.

And first, as to the facts of the case:—to prove that the Unitarians are in possession of a great number of places of worship which were originally built, or occupied, by orthodox dissenters, returns were carefully procured from most of the counties of England, which are printed in the appendix to this volume. The "Summary of the chapels occupied by Unitarians in England, Wales, and Scotland," placed at the end of the preface to the work, and giving the substance of the information contained in the appendix, is, however, sufficient for the present purpose, striking out from it, as we have done, those counties in which the returns are blank.

ENGLAND.

Counties, &c.	Orthodox Foundation.	Unitarian Foundation.
Cambridgeshire	- 1 -	- 0
Cheshire	- *12 -	- 2
Derbyshire	- †10 -	- 4
Devonshire	- 11 -	- 0
Dorsetshire	- 3 -	- 0
Durham	- 1 -	- 1
Essex	- 3 -	- 1
Gloucestershire	- 4 -	- 1
Hampshire	- 3 -	- 1
Hertfordshire	- 1 -	- 0
Kent	- 8 -	- 0

* There was formerly another chapel of orthodox foundation, but it has been converted into cottages. See *Middlewich*, p. 123.

† Two of these chapels have been rebuilt chiefly, if not wholly by Unitarians. See *Duffield and Ashford*.

ENGLAND—continued.

Counties, &c.	Orthodox Foundation.	Unitarian Foundation.
Lancashire -	*32	7
Leicestershire -	4	0
Lincolnshire -	2	1
London -	3	5
Middlesex -	3	1
Norfolk -	4	2
Northumberland	2	0
Nottinghamshire	2	0
Oxfordshire -	1	0
Shropshire -	3	0
Somersetshire -	7	0
Staffordshire -	7	0
Suffolk -	5	0
Surry -	0	1
Sussex -	5	3
Warwickshire -	7	1
Westmoreland -	1	0
Wiltshire -	4	0
Worcestershire -	5	1
Yorkshire, W. R. -	12	2
Do. N. & E.R.	4	2
Total in England -	170	36

WALES.

Caermarthenshire -	2	1
Cardiganshire -	0	3
Glamorganshire -	5	2
Pembrokeshire -	1	4
Total in Wales -	8	6

Of these chapels, very many are endowed, and such as are not, were, most probably, without exception, put in trust by those who built them. For the promulgation of Unitarianism no such trust could ever have made provision, as its professors were by law subject to penalties for publicly maintaining their tenets, and any bequest or settlement for such purpose would have been absolutely void in law. It follows, therefore, of course, that these trusts and endowments for the support of the preaching of the Gospel, have, by some means or other, been diverted to the propagation of doctrines which those

who gave or bequeathed their money for uses which they considered to be pious, would have held in abhorrence. Whether this has been done fairly, justifiably, and honourably, is the point we propose to investigate, in examining the arguments of those who, whilst they avow, seek openly to justify the change.

Their strongest ground of defence, and therefore we put it first in our list, is that the Unitarians hold the chapels in question as the Presbyterian successors of their Presbyterian founders. —In discussing this point, we might successfully, and justifiably take issue upon the fact of any thing like a majority of these chapels ever having belonged to congregations properly called Presbyterians. Presbyterianism, as a regular and uniform mode of church government, never was established in England. That during the Commonwealth, and for some time afterwards, it vegetated rather than took deep root in some parts of the soil, is a matter of historical record too clear to be disputed; but its synods, its classes, and all the divisions and modes of government peculiar to that church, were mere voluntary associations, similar to many which, for certain purposes, exist to the present day amongst the Congregationalists. But there is no need to discuss this matter: for the sake of the argument, we give our opponents the full benefit of their assumption, that these places of worship were of Presbyterian foundation; and, having given it, boldly dare them to the proof of their having one of the characteristic features of Presbyterianism amongst them. True it is, that they have called themselves, and do call themselves by this name. "When they build a chapel," says the preface to the work before us, with great force and truth, "it is the *Unitarian* chapel at such a place; their book

* One of these chapels, viz. Walton, after it fell into the hands of the Unitarians was converted into cottages. And two of the chapels in Liverpool have been built by Unitarians from funds arising chiefly, if not wholly, from the sale of the old chapels of orthodox foundation.

societies, their missionary societies, their associations, their funds, when they raise any, are all *Unitarian*; but this is only during a state of repose, *Presbyterian* is their *nom de guerre*. When the important subject of trusts and trust deeds is agitated, all at once they are *Presbyterians*, and *Presbyterians* only. 'The founders,' say they, 'were Presbyterians, and so are we.'" Are they so indeed? Where then are their classes, their synods, their presbyteries? In what hole or corner do they hold those regularly constituted courts of ecclesiastical discipline, without which, as a system of church government, Presbyterianism is less than the shadow of a shade? Where are the ruling elders, joining with the Presbyters, or pastors of their churches, in judging of the qualifications of communicants, or bringing such of them as offend under the censure of their synods? In Lancashire, where this controversy originated—in London, where we are reviewing it—recent discussions, as to the conduct of Messrs. Fletcher and Thom, have given sufficient proofs of what Presbyterianism, as a system of discipline, is. Both of these gentlemen have been compelled to leave the chapels in which they ministered, not because the majority of their congregation wished—not even because the trustees resolved that they should do so—but because the conduct of the one, and the doctrine of the other minister, was held not to accord with the doctrines and tenets of the Presbyterian church; and these judgments were pronounced, it will be remembered, by deputations from a synod in a foreign country (for such, as to ecclesiastical affairs, Scotland must be considered) to presbyteries in which the churches those ministers presided over were attached. Whilst Mr. Roberts and Mr. Grundy were co-pastors of the same church,

they were, doubtless, subject to the same control; but what would these gentlemen say, were the distinct congregations, over which they now separately preside, though situated in the same county, and within a few hours' ride of each other, to hold the minister or people of the one accountable for their doctrines or conduct to the other? Were Mr. Harris, who lives and preaches but eleven miles from Manchester, and about thirty from Liverpool, to be cited to answer for those inflammatory expressions towards his orthodox neighbours, which the members of his own communion, in his own county and immediate neighbourhood, are anxious to disclaim,—would the pretext that the citation issued from the synod, to which, as a Presbyterian minister, he was attached, and accountable for his ministerial conduct, save those who cited him from a vituperation on their presumption, their insolence, and egregious folly, almost as anathematizing as that which he pronounced in his celebrated philippic against orthodoxy? Yet were the Unitarians Presbyterians, as, when prudence and convenience dictate, they profess to be, the suppositious cases we have put would have been in the ordinary course of the discipline of the church, to which they tell us that they belong. Instead, therefore, of the fuming, and fretting, and denouncing of such a procedure, as a presumptuous, intolerant, and unjustifiable interference with the right of private judgment, of which, in such a case, we should hear enough,—the parties cited to answer for their conduct, according to the rules of their church, would only have to appeal from the judgment of a presbytery to that of a synod, and from a synod to a general assembly, from whose decision their form of church government admits not of redress. But it must be obvious to every

one acquainted with the Unitarians of the present day, that, so far from being Presbyterians in discipline, they are, to all intents and purposes, as completely independent in their form of church government, as far as they have any, as are the most orthodox of the Congregational churches amongst us. They are men of sense and prudence, and must, therefore, be fully aware, that were they to rest their claims upon this ground, they would not be able to support, by evidence, a single point of their pretended title by descent. Unitarians Presbyterians!—let them try to prove themselves such in any court of law or equity in the kingdom, and they will find, to their cost, the wisdom of adopting the candour of Mr. Grundy, the innocent cause of all this disturbance of their repose, who, in a sermon preached at the opening of the Unitarian Chapel in Liverpool, over which Mr. Harris once presided as its pastor, when speaking of the term given to the sect to which he belongs, very truly said, “The term Presbyterian is now commonly used; but, I confess, some difficulty appears to me to attend the use of it; because it has either no definite meaning as to opinions or discipline, or if it have any meaning, it signifies something which we are NOT.”

But even were the Unitarians of the present day what they certainly are not, Presbyterians in discipline, the concession of this point could avail them nothing in the present controversy, even in their own view of the case, unless they could shew that the endowments and trust deeds of the chapels to which they assert their right, contain no other description of the parties for whose use those chapels were erected, and for whose benefit those endowments were made, than that they should be of the Presbyterian denomina-

tion. But we go much farther, and, supported alike by the law of the land, and by every principle of justice and equity, assert, without fear of successful contradiction, that even were the deeds thus bare of every other indication of the doctrines to be preached in these places of worship, the word Presbyterian is alone sufficient to indicate that those doctrines must be orthodox, and could never have been, in reality or in contemplation, Unitarian. At the date of all the trusts and endowments in dispute, Presbyterians, unorthodox in their sentiments, especially as to the Trinity, were unheard-of anomalies. In the language and understanding of the times, a Presbyterian was essentially a Trinitarian; essentially, we might also add, but that it is altogether foreign to the present discussion, a Calvinist; essentially, at all events, a supporter of those leading doctrines of the Gospel which Unitarians disavow, and denounce as ridiculous, irrational, and anti-Christian; essentially so decided opponents of those which they preach as the genuine Gospel, as never to have admitted the men who held them as members of the church of Christ on earth, or without a total change in their views and sentiments, to have considered it possible for them to become fellow-heirs of the kingdom of heaven. Upon every principle, therefore, of sound interpretation of terms, which directs them to be taken in the ordinary sense and acceptation of the times in which, and the parties by whom they are used, not only must courts of law and equity, but every man of plain common sense, hold it impossible that a Presbyterian could, in these deeds, mean or contemplate an Unitarian. That it could not, is, however, further proved, beyond the possibility of doubt or disputation, by the fact of the Toleration Act, 1st William and Mary (soon after which most

of the foundations and trusts in dispute had their origin), having expressly exempted from all the ease, benefit, and advantages which it gave to Protestant Dissenters, every person "that should deny, in his preaching or writing, the doctrine of the blessed Trinity, as it is declared in the Articles" [of the Church of England]. Coupling with this very clear and decisive exception, the unequivocal, though, we readily admit, the unjust and most intolerant provision of another Act, of the 9th and 10th of the reign of the same king, subjecting all persons who "shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the Holy Trinity to be God," to severe disabilities for the first offence, and to three years imprisonment for the second, it becomes a self-evident proposition, that whilst these legal enactments were on the statute book—and they were so until within a very few years—every endowment, every trust for preaching, or otherwise promulgating the Unitarian notions of the Trinity, was mere waste paper, utterly void in law, because destined to the publishing of tenets which that law (properly or improperly is not the question here, provided it was, as it is, most clearly and unequivocally) denounced and proscribed as blasphemous, heretical, anti-Christian, and illegal. Aware of these laws, as the founders of those chapels and endowments must have been, they could not have framed any deeds for the purpose here supposed:—if they did frame and execute them, they are invalid, illegal, and inoperative.

But this view of the question is, we are assured, not new to the Unitarians, who are therefore mightily and most prudently cautious in referring to the trust deeds of the chapels which they possess. They know, and, generally speaking, do not attempt to deny, that

those chapels are of orthodox foundation; but then they would have it believed, that the deeds putting them in trust, or creating the endowments, contain nothing which can or ought to prevent persons, holding doctrinal sentiments diametrically opposite to those of the founders, from enjoying the benefits of their pious labours or bequests. Fortunately, however, for the cause of truth and justice, evidence does exist in the hands of their opponents, that this suggestion, rather than open and direct assertion of theirs, is unfounded in fact, as it is contrary to all probability, at least in several instances of chapels, which they hold in direct and barefaced violation of the express provisions of their trust deeds. Thus, to confine ourselves to the county in which these disputes originated, at Cockey Moor, on which place there is an endowment of £120. per annum, the ministers are required to be "sound in the faith of our Lord Jesus Christ, and such as hold and profess the doctrinal articles of the Church of England," and those articles they are required to sign. At Knowsley, near Prescott, in a chapel which, as they cannot keep it open themselves, they have let to others, of the minister officiating it is required, that he shall "preach according to the doctrinal articles of the Church of England, and shall teach the Assembly's Catechism." Similar provisions are made in the trust deeds of the chapels at Platt and Toxteth Park, in both of which places the broadest Socinianism is openly and unblushingly proclaimed, under the direction of trustees, whose duty is thus clearly pointed out to them. Another, and if possible a more atrocious case of malversation, we give in the words of the appendix to this controversy.

"Rawtonstall, in Rossendale.—The trust deed of this chapel bears date

May 17, 1760. It states that the meeting-house erected there is put in trust for the use of 'Protestant Dissenters, distinguished by the name of Independents, so long as there are and shall be a minister to preach in it, and a congregation to meet in it that can and shall subscribe unto a book of articles made, owned, confessed, and subscribed unto by the present congregation and members of this church, intitled 'An Answer to every one that asketh a reason of the hope that is in us.' The first minister of this chapel was a Mr. Richard Whittaker, who preached here about twenty years. The minister now occupying the place is Mr. John Ingham, who has been here above forty years. When he came hither he professed to be of orthodox sentiments, but about seven years since he acknowledged himself to be what is known by the term Unitarian. He has in his possession the book of articles mentioned in the trust deed, and required to be signed by the minister and members of the church, and confesses he does not believe the doctrinal sentiments therein contained, though he continues to hold possession of the pulpit. Since he has embraced and preached Unitarian doctrines, he has received support from Lady Hewley's funds."—p. 153.

From these specimens of the notions of honesty peculiar to Unitarians in the administration of trusts, and from their studious concealment of those documents, which would place the point in dispute beyond all question, it is but fair to presume, that most, if not all the other chapels, of orthodox foundation, in their possession, are guarded, as we should say—encumbered, as they no doubt conceive, by provisions such as these, for the purity of doctrine to be preached in places of worship, built and put in trust by men too zealous for the truth once delivered to the saints, not to have taken every possible precaution for its preservation.

Of this, the conduct of many of the Unitarians evinces that they have, at least, a very shrewd suspicion; and when driven to admit, that not only were the chapels originally of orthodox foundation, but intended for the preaching of orthodox sentiments, they take refuge in the fallacy, that as they also were places belonging to and

intended in perpetuity for the use of Presbyterians,—inasmuch as there are now few or no orthodox Presbyterians in England, it is lawful and right, is conforming indeed with the language of the trust, to preserve them to those who agree in discipline, though they differ as far as does light from darkness from the doctrines of the founders. This is straining at a gnat and swallowing a camel with a vengeance; but even here we are willing that they should be their own judges. Were one of their chapels—Presbyterian or Unitarian, we care not by which name they call it—now vacant, would they fill its pulpit with a man who, holding Presbyterian synods, classes, ruling elders, and the whole system of John Knox's discipline, to be the only true and Gospel form of a Christian church; yet believed as devoutly in the divinity of Christ, the personality of the Holy Ghost, the equality of the Three Persons of the Godhead, salvation by faith alone, regeneration, predestination, reprobation, and every iota of the doctrines of Calvin, down to the impossibility of salvation to those who deny the divinity of the Lord who bought them;—or with one, who treating as the bugbears of a gloomy and fanatic imagination, all that the orthodox hold as true, denounced the preaching of the divinity of Christ as blasphemy, the believing in the existence of the devil and of hell as the height of folly, in the sufficiency of the Scriptures as the grossest absurdity; who exalted the light of reason to the level of revelation, and held but such parts of Scripture to be inspired as fell in with his scheme of the Gospel as it ought to be; but who, withal, was a rigid Independent, abhorring synods, and elders, and presbyteries, and national assemblies, as cordially as he did bishops, priests, and deacons of the Esta-

blished Church, with all its forms and ceremonies, and paraphernalia? The conduct of every honest and conscientious Unitarian, in such a case, must condemn that of his sect in keeping possession of places of worship to which they have not the shadow of a claim, and award them to those who, holding precisely the same doctrines with the founders, differ with them but upon some minor points of discipline, which it is notorious that the divines of the age of those founders considered as but of very minor and indeed trifling importance, in comparison with soundness in the faith. It is even matter of historical record, that the ministers of the two leading denominations of Congregationalists and Presbyterians were, in some districts, actually united, and that a sermon preached upon the occasion at Stepney, in 1696, and published at the unanimous request of the ministers of both denominations who heard it, rejoices over the union and public association of those who already possessed a

"*Oneness*—in the inward principles and outward practice of religion,—as joint members of Christ and one of another; (acknowledging) *one Spirit* to enlighten and teach, to sanctify, to direct and lead; *one Lord*, and that is the Lord Jesus Christ, whom we all worship and serve; *one faith*, *one system of Christian doctrine*."—*p. xxxiv.*

Where, therefore, the trust deeds mention expressly Presbyterian Dissenters, but with other explanations and limitations of the doctrines to be preached, it is clear, on every principle of law and equity, that the chapels to which they relate, ought to go to those who most nearly conform to the doctrines and views of the founders; and they, without question, are the Congregationalists of the present day. But should it, on an attentive perusal, appear from the whole of any one deed, that the Presbyterian form of church go-

vernment was really an object of equal importance in the founder's view with the preaching of the doctrines, which those who adopted that form thus held in common with their brethren of the Congregational or Independent denomination—then neither of the two claimants before us appear to us to have any right to the chapels, though still the better right is with the Congregationalists. The Unitarians, indeed, have no claim whatever; not from discipline, for they are not Presbyterians; not from doctrine, for they hold sentiments the very reverse of those which the Presbyterians, of whom we, and what is of far more importance, of whom the trust deeds speak, held as the truths of God. Some of the chapels of which the Unitarians have possessed themselves avowedly belonged to the orthodox Independents, there can, therefore, be no difficulty in finding right owners for them.

Hitherto we have argued the question with the Unitarians, as if they were Presbyterians, though we have already shown that they have just as little pretence to the name as have the Congregational or Independent churches. Dismissing this claim, therefore, as altogether untenable, we may dispatch also, in a word, that which some of the writers on the Unitarian side of this controversy have advanced, to possess these chapels as the heirs or successors of the original founders. Of those founders, we believe that comparatively few of the descendants remain to hear doctrines from which their forefathers would have turned in mingled horror and disgust. But even were a large majority still among the worshippers there, they would have no better claim to the property in the chapel; than has a perfect stranger, save on the conditions of the trust upon which it was set apart for the purposes of religious worship.

Those conditions of the doctrines to be preached, &c. are as much a part of the title to the chapel, as are the trusts of an estate devoted either to charitable or family purposes requisites with which those who claim under them must comply, ere they can receive any benefit from them. To trusts there can be no heirship, but in compliance with the terms imposed by those who created them.

The other remaining claim of administering the trusts in question, in as strict a compliance with the will of those who settled them as existing circumstances will admit, has been well nigh incidentally disposed of, in meeting the supposed case of the identity in discipline of Unitarians and Presbyterians. The doctrines of *Cypres*, or carrying into execution bequests and trusts, as nearly as possible to meet the wishes and directions of testators or persons creating trusts, is not merely recognized in our courts, but must be a proposition too plain and palpable to the commonest understanding to permit us for a moment to argue on it here. Far better than any thing we could say upon the subject are the two following rules for the conduct of trustees, laid down by that excellent divine and sound moralist Dr. Pye Smith.

“ Trustees are bound to fulfil the known intentions of founders or testators, faithfully and strictly, unless they be immoral, in which case the engagement is void from the beginning; or have become, from change of circumstances, physically impossible.

“ If, in any case, such an impossibility have accrued, it is the duty of trustees to approximate as closely as possible to the known intention of the trust.”—p. xxviii.

Would but the Unitarian trustees of chapels, usurped and wrongfully wrested from the orthodox, give the venerable parchments, so carefully kept from the light of day, a careful perusal, with a determination to carry into

effect the trusts they confided to them, upon the principles which religion, law, honesty, and common sense alike prescribe to them, we are persuaded that they would instantly resign what they must know full well that they have no right to hold, and could not hold, but for the ruinous expense of dragging them into the Court of Chancery, to learn there that the law can and will compel them to act like honest men. For this advice they may possibly do us the honour to rank us with the number of those who, in an unjust and persecuting spirit, wish to rob and despoil them of the places of worship which they inherited from their fathers. To this accusation we reply, however, by anticipation, in the language of the preface to the work before us.

“ Let them build and endow as many chapels as they please,—let them employ every fair and honest method to disseminate their opinions,—let them plant vines and fig-trees, and sit unmolested beneath them: but why do they retain the vines and fig-trees of which the rightful owners have been dispossessed?—why do they continue to occupy vineyards, which are not, and cannot be, justly theirs? If, indeed, these trustees are prepared to assert, that there is no departure from the intentions of the founders,—that there is no dereliction of the letter or the spirit of the deeds, and to substantiate that assertion by an unreserved exhibition of the necessary documents,—we are quite open to conviction. And, when they have thus shewn that all the chapels they occupy were built and endowed by Unitarians, and that all the benefactions they enjoy, were settled in trust for the propagation of Unitarian doctrines, our apologies shall accompany their vindication, and we shall claim their gratitude as the reward of our exertions in this inquiry.”—pp. xiii. xiv.

When they do this, we shall be happy to acknowledge ourselves in error for entertaining unfounded suspicions of them; but for the present we take our leave, with the expression of our regret that, on both sides, the antagonists in this controversy, with the exception of the Rev. Mr. Birt, and

three anonymous correspondents, signing themselves "An Unitarian Christian," "A Nonconformist," and "A Scotch Presbyterian," have written with somewhat more acrimony, sarcasm, and personality, than could have been desired in such a cause.

We have confined ourselves to the chapel cases, but in the controversy, Lady Hewley's charity, Dr. Williams's library, and the Unitarian College at York, are matters of serious discussion and very grave accusation. The publication of the abuses of Lady Hewley's trusts, in a separate pamphlet, somewhat enlarged from the Appendix to this work, may possibly afford us an opportunity of hereafter recurring to another branch of a question so important as to be far from exhausted by a discussion which has already greatly exceeded the usual limits of our reviews.

A Sermon, preached at the Parish Church of St. Mary's, Islington, on Sunday Evening, December 11, 1825; in aid of the Islington Parochial Schools, in connexion with the National Society. By Daniel Wilson, A.M.—London: Wilson.

MR. WILSON'S established reputation as a preacher, and the large and responsible parochial benefice he now enjoys, give to his publications, apart even from the intrinsic worth they possess, an importance which must secure for them critical observation.

On the present occasion, the Vicar of Islington appears as the advocate of the National Schools connected with his own parish, and the passage he selects, "A child left to himself bringeth his mother to shame," (Prov. xxix. 15.) is ingeniously divided in the textual manner—"The neglected education—its deplorable effects—the motive to be hence derived.—In

other words, we have first to look at the child—then at the parent, then at ourselves,—at the child neglected—the parent dishonoured—ourselves reminded of our consequent duty." This outline is eloquently discussed, and the preacher throughout discovers an intimate acquaintance with human nature and scriptural truth, and furnishes many hints of eminent practical utility. Indeed, we sincerely rejoice to find that Mr. W., while discoursing on the religious education of *the poor*, availed himself of the opportunity of addressing to his more affluent hearers some salutary instructions respecting the pious training of their own children, and we commend the following impressive remarks to the grave reflection of all our readers, who sustain the parental character.

"But before we further enlarge on this topic, LET US BE REMINDED GENERALLY OF OUR OWN DUTY TO OUR CHILDREN AND FAMILIES. We are all in danger. Perhaps there is no one religious duty so much neglected as the right education of children. We see children, in all ranks of life, left to themselves and bringing their parents to shame. The duty of a right education is not discharged by mere expense, by procuring masters at home or placing children under tutors abroad. Education cannot be transferred to another. None can do it but you who are their parents. The springs of love and authority are with you, and they flow freely at your call; but they dry up if you attempt to convey them off to others. I am not speaking of formal lessons, of mere instruction in human literature, of accomplishments in manners, these may or may not be undertaken by the parent. These only relate to the mere development of the powers of the mind and the forming of the external habits. I speak of education in its highest sense, as it is the direction of all the powers and faculties of the child to right objects, as it is the implanting of religious principles and forming of moral habits. And in these points lies the province of parental care—here it is that the youth must not be deserted by his natural guardians. Children are educated by every thing they see and hear. Their love to their parents opens an easy access to their minds. They are acute, inquisitive, imitative beyond conception. You cannot deceive them. They know the difference between the dry

lecture and the spontaneous dictates of your hearts. They discover what is the real governing principles and habits of your life : what the unaffected and honest estimate you put on all things around you : and whatever they see you most love, most value, most pursue, they conclude should be the objects of desire to themselves. Actions speak an intelligible language. They judge of you by the things they observe in you, much more than by the words of your mouth ; and they are seldom mistaken. What educates a child, in the most important sense, are those natural and incidental proofs and expressions of your real sentiments which meet their young minds, not in the way of repulsive lectures, against which they put themselves in the posture of defence, but in the guise of familiar example ; which sink deep into the memory and pass, without resistance, into the principles and habits.

"Be therefore as much as possible with your children. Be sincere in serving God, that you may guide them by every word and action. Do not make religion only one of the things which you teach them together with others, but let religion evidently govern you in all you do. You cannot be a perfect parent and instructor, but you may be a consistent one. Let not your children be left to themselves in the only period when good habits can be best formed. Establish your authority early. When this is once done, and your children know that your word is to be minded, the chief trouble is over. But if the few first years are lost, they can never be regained. Attempts to assume authority in later life, commonly end in driving children for refuge among bad companions, and rendering the company of parents terrible, or at least unpleasant. Whilst, if the contrary course be taken, and due authority be early exercised, it is easy to build on this foundation, to connect the child's happiness with his duty, and lead them to associate in his mind disobedience with misery, obedience with cheerfulness and peace. You cannot, after all, do all you wish ; but you may do much, under God, by whose grace only can any thing effectual be produced. Implore that grace by constant prayer. Direct your children to seek it for themselves. Let it be your paramount desire that your children may be pious and wise, rather than rich and powerful. The important effects of this parental care will soon appear. Your children will be kept from the knowledge of gross vice ; they will preserve that principle of natural shame which providence has thrown round them ; they will be shielded against the darts of infidelity and profaneness ; they will be guarded against bad companions ; they will grow up modest, simple, unaffected ; they will choose the paths of uprightness

and truth ; they will learn to abhor scenes of wickedness, to dread a lie, to reverence the Sabbath, to have a conscience void of offence before God and before man. To these good beginnings, you may humbly trust that God will bestow increasing measures of grace ; and that thus conscientiousness and religious knowledge will be gradually ripened into penitence, faith, and love—that the heart will be devoted to the service of God in Christ Jesus, and the blessed Spirit deign to reside in it continually as his temple.

"The chief caution to be offered to fathers in doing all this, is, I think, contained in the Apostle's direction, *And ye fathers provoke not your children to wrath.* Mothers, generally speaking, need not this suggestion—their danger lies on the side of indulgence, as we have shown ; but the father, when he seriously enters on the duty of education, is often in danger of expecting too much ; of irritating children by rash commands ; of breaking their spirits, and discouraging them in their attempts to please him, by an injudicious use of authority. Command, tempered with love, is the golden medium. The mother's tenderness joined with the father's firmness, each improved by an infusion of the quality peculiar to the other, is a high point of attainment in parental duties."—pp 24—28.

On such an occasion, it was to be expected that Mr. W. would declare his decided preference for the National Church, in which he ministers, and on the graduated scale of which has already began to ascend. He thus proclaims his purpose as a parent :

"For myself, I will train my child in the simple scriptural tenets of our national church. I will teach him agreeably to the articles of that church, and of the Bible on which it rests, the fall and corruption of man, the mystery of the ever-blessed trinity, the Deity, incarnation, and sacrifice of the Son of God, the person and operations of the Holy Ghost, the necessity of repentance unto life, of faith in our Lord Jesus Christ for justification before God, holy obedience in heart and conduct, and the preventing and co-operating grace of God in all we do. What need I say more ? I will teach him all the great facts and verities of the Christian religion ; and with these I will connect an enlightened but devoted adherence to the edifying rites of our Episcopal Church. I will present my child at the font of baptism. I will teach him to ratify in his own person in the edifying rite of confirmation, the vows then made. I will lead him to the altar of our eucha-

ristic sacrifice. I will train him to the observance of the Sabbath, and the celebration of the public worship of God in the sublime devotions of our Liturgy. To these habits I will add a spirit of steady loyalty to his king and country, a willing subjection to the law, a reverence to the persons and offices of those in authority in church and state. Thus I will teach him to honour all men, to love the brotherhood, to fear God, to honour the king. Nothing shall persuade me, whilst I have the Bible in my hand, to separate these essential parts from the solemn duty of education. No—I will sow the young soil with the specific seed which I wish to reap. I will graft the tree with the precise kind of fruit I wish it to bear. I will bend the tender shoot in the very position and form in which I wish to see it grow. I will embue the new vessel with the fragrant odour which I wish it ever to retain. I will, indeed, go as far as any one in promoting harmony and co-operation with other bodies of Christians, where we are agreed in main principles—and where we cannot co-operate, I will unfeignedly love them still—but I will distinguish between charity and indifference, and I prefer acting on my own convictions and adhering to my own church in a matter like education, where the sacrifice of principle can only tend to a hollow alliance without abiding charity or real esteem.—pp. 32, 39.

Now this is consistent and manly, and we commend the example to the ministers of our Dissenting churches. The time is not distant, we trust, when that mawkish candour, which has been so much in vogue, and which has restrained so many from avowing their own "convictions," lest, forsooth, they should be considered illiberal, will be discarded, with the other fashions of this world, and when "that hollow alliance," so frequently preserved by the loss of personal dignity, and by "a sacrifice of principle," will be broken, that men may boldly assert what they believe to be true, yet still continue to "speak the truth in LOVE."

"The Pastoral Address to the Inhabitants of St. Mary, Islington, on New Year's Day, 1826," is prefixed to the sermon, and in an affectionate and devotional style, adverts to the important subjects of family prayer and the religious

observance of the Sabbath. The following allusion to the recent calamities in the commercial world are very appropriate.

"But I am drawn into too great a length by these observations. I will only advert to one topic more, which seems to demand a remark at this time. I refer to THE SUDDEN PANIC, which, like a storm, has burst over our country. We all acknowledge, as Christians, that life is uncertain—that eternity approaches—that the care of the soul demands our first concern—that moderation in the pursuits of time becomes our transitory state. But still the actual impression of secular affairs is much greater than it ought to be. The deductions of reason and religion are far too feeble—the cautions of past experience are forgotten—the world presses on in its seducing course—and any tide of rash speculation and enterprize finds men almost as little prepared as ever to resist the flood.

"Such an alarm, then, as that which we have lately witnessed, is a practical lesson which ought not to be forgotten. With the sufferers, if such there are amongst you, I most deeply sympathize. I fear thousands and thousands of innocent persons may be irrecoverably injured. But I would speak now generally of the striking manner in which such an event addresses itself to a great nation. It is like the shock of an earthquake—the ground on which we stand seems to sink from under us. The very idol and boast of our merchandize—CREDIT—is on a sudden threatened. We see that we are not merely liable to fall by the stroke of sickness, or be incapacitated for all earthly pursuits and enjoyments by the advance of age, but that our riches in a moment may make to themselves wings and fly away towards heaven. We see, that every thing that a commercial and powerful people most glories in—peace, fame, good faith, alliances, unbounded capital, vast openings for trade, the spirit of enterprize, an exuberant revenue, alleviation of public burdens, the flourishing state of the arts, the prospect of augmented national wealth and tranquillity are insufficient for our security.

Some convulsion seizes the whole frame of society—confidence is gone—the authorities in the state must be summoned to consult for the common safety—the chief monied bodies be called in to the aid of the country—public assemblies rush together for the support of sinking commerce—universal confusion seems for the moment to impend:

"And what is the lesson, my dear parishioners, which all this is designed to teach? Is it not that we should curb all eagerness in the accumulation of wealth; that we should be satisfied with the ordi-

nary results of prudence and diligence in our affairs; and desire neither poverty nor riches, but be content with things convenient for us? Is it not that moderation is the true path of safety even in this world? Is it not, that it is far better to travel on securely in a beaten road, than to rush forward with unmeasured speed in the first unknown track which presents itself, not seeing the precipice down which we are about to fall? Is it not, that the only wise choice is to lay up treasure in heaven; that all below is vanity and vexation of spirit; and that the best part is that which cannot be taken away from us? Is it not, in short, that God's blessing is the only solid foundation of national prosperity—that the skill, and power, and contrivance of the merchant are in vain without His protection—that He can strike when and where He pleases—and that, to cultivate such a spirit of religion as may produce equanimity and moderation as to all human concerns, and a supreme regard for eternal ones, is the only way to real security and peace?"—pp. xviii.—xxi.

We would not prolong this article, by the addition of another line, except to observe, that having felt it our duty, in reviewing Mr. Wilson's induction sermon,* to complain of the apparent neglect of his dissenting parishioners in that discourse, we are happy to find that they are now both acknowledged and regarded.

"Placed at the head of this parish every person in it shares my regard. I heartily wish you all, without exception, every

* Cong. Mag. 1824, p. 598.

blessing at the commencement of the new year. If I have not adverted to those respectable families and individuals; who, though residing in the parish, are not members of our church, it is only from feelings of delicacy. But I beg leave to assure them, also, of my unfeigned affection, and of my readiness to serve them in any way in my power. I know I may rely on their friendly co-operation in what respects the good of the parish generally; and of their charity and forbearance where entire unity of judgment cannot be hoped for. For I need not say that my opportunities of being useful will very much depend on the continuance of that love and harmony in all classes of persons amongst us, which now so happily prevail; and which, when connected with mutual prayer, and crowned with that blessing and grace of God on the administration of his word and sacraments which prayer will ensure to us, constitute the highest aim of the minister of Christ—embracing both worlds, peace and holiness here; and eternal glory, through the merits and intercession of our only Lord and Saviour hereafter."—pp. xxii. xxiii.

This will doubtless be received, by the Islington Dissenters, as an *amende*, and we can assure Mr. Wilson, that he may perchance induce them to abandon the Geneva cloak, when relaxed by the warmth of his christian regard, but that it will be held by them with a more tenacious grasp, if surrounded by the frigid atmosphere of supercilious indifference, or assailed by the rough wind of ecclesiastical censure.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

BARTON'S DEVOTIONAL VERSES. Price 6s. 6d. Holdsworth.—This very interesting volume, with its unpretending title, given with Christian (and as we judge) characteristic humility, forms a valuable accession to our devotional poesy, and, we doubt not, will be very acceptable to readers of genuine piety and taste. The love of Christ, and the spirit of his Gospel, seems to dictate and to breathe in every line, and we observe throughout the aim, so important, to adhere to the sense of the sacred texts on which the verses are founded. The poems will speak for themselves, and, no doubt, will speak to the heart of the pious and intelligent reader, when he

finds his own experience so exactly portrayed. The spirit of pure and deep devotion which pervades the volume will, we trust, excite a warmer glow in every kindred mind, and that many will arise from its perusal with devotional feelings excited, and dormant energies quickened. The various pieces seem to be a transcript of the author's *mind*, a *mind* habitually devotional, and

"Imbued with a well-judging taste from above."

And we have here another evidence how possible it is to combine a refined taste, the tender and sublime in poetry, with the purest strains of devotion.

In the measure and manner of some few of the stanzas we are occasionally reminded of Milton, especially in that beautiful soliloquy commencing "Once more, lov'd solace of my lonely hours," and "The Reflection."

It is difficult to make a selection where there is so much excellence, but among these excellent poems we have been struck with the important light in which a too much neglected duty is placed, entitled "*Prompt forgiveness enjoined.*" The piece on *Tears* is beautiful; and, among our favourites, we may reckon "*A Christian's devotedness,*" "*Christian purity,*" "*The Rainbow,*" "*Elijah on Mount Horeb,*" "*A Prayer against declension,*" "*The Invitation.*"

We sincerely give our testimony in recommending this valuable work to the religious public, among whom we hope it will obtain a wide circulation.

ALLAN McLEOD; or, *The Highland Soldier.* By Charlotte Elizabeth Westley. —Among the numerous little publications of the present day, we have met with none, in point of style, utility, and practical tendency, more entitled to unqualified approbation than this now before us. The judicious writer has shewn the mingled justice and mercy of God in the economy of his providence towards one who, having received all the blessings of a religious education in Scotland, wilfully deviated from the path of rectitude, and wandered long and far in the mazes of iniquity, till, at length, by a process of keen suffering, he was led to reflect on his ways, and turn his feet towards the testimonies of God.

We are particularly struck with the just and true light in which the author has placed *sin*, in the concluding pages, which is not always the case in real or imaginary biography, for we have often perceived, in the sequel of such little histories as the present, that all is represented as coming right at last, however vicious the life may have been; but here we find a man carrying with him, through subsequent life, those scars, and those chastisements, which his own folly and wickedness brought upon him; shewing that it is an evil and bitter thing to sin against the living God; and as, in this instance, by the riches of his grace, the conversion of this reprobate was effected, mercy and truth go before his face, while justice and judgment are the habitation of his throne.

RECOLLECTIONS OF A TRACT, &c. By a Lady. Westley.—This little work,

which is designed to amuse and encourage those young persons who are occupied in distributing tracts, is written in a style sufficiently sprightly to interest those for whom it is designed, and may have a tendency to strengthen the idea that religious instruction may be conveyed in a pleasing vehicle, and that gloominess of manner is not its necessary accompaniment. Perhaps the adopting this manner may be reckoned among the improvements of the present day. The description of the benevolent and Christian widow is very interesting, and we trust many such are to be met with, who go about doing good. Perhaps we shall be excused in saying, however, that we do not admire a few expressions, which do not appear to be in good taste.

THE ASSEMBLY'S SHORTER CATECHISM, with a brief Explication. By Rev. J. Brown. 4d.—We think this Explication a very useful appendage to a Catechism, however excellent, obviously obscure and unintelligible, in a great measure, to those in early life, without the aid of a pains-taking and judicious teacher. Here, however, is an explanation, at once simple and lucid, and adapted to the understanding of the child, while it lessens the labour of the teacher. So long as it has been published, we wonder it has not obtained a more extensive circulation, and cannot but cordially recommend it.

SMALL POX AND COW POX: comprehending a concise History of those Diseases, and a Comparison between Inoculation for Small Pox and Vaccination, founded upon a Statistical Account of their Effects in Cambridge. With a Plan for the universal Extension of Vaccination: addressed to the Public. By John Jennings Cribb, Member of the Royal College of Surgeons. 8vo. pp. 88. Underwoods. London, 1825.—It is our duty, as Christians, and as worthy members of society, to use and to promulgate those means to which Providence has mercifully granted to us, calculated to check the ravages of PESTILENTIAL MALADIES.

It affords us pleasure, and excites our gratitude, to reflect, that it hath pleased the Father of Mercies to answer the labours of science by the discovery of a prophylactic for that dreadful disease, the SMALL POX.

Although opinions are various respecting the degree of security that is afforded by Vaccination, yet when we consider who are its friends and sup-

porters, and find them to be amongst the first characters of rank and of scientific eminence, and that the heads of the colleges of medicine and surgery continue to publish their declarations in favour of the process, we consider we are duly advised when we adopt it, and give it our warm and cordial support.

To those who wish to see a fair and candid statement of facts, respecting the extent of the beneficial influence of Vaccination, we recommend this pamphlet as deserving their perusal. The scientific author has shown much very laudable industry, as well as caution, in the prosecution of his inquiries. Amongst many curious and important facts which he has fully established, we observe the following, which we think it desirable to present to our readers.

Since the introduction of Vaccination into the several parishes of Cambridge-shire referred to in the work, in proportion to its diffusion, the Small Pox has been prevented.

Two hundred and twenty-four cases of Small Pox have occurred after supposed Vaccination; of these only nine were considered dangerous, and but three proved fatal!

In inoculated Small Pox, one in every one hundred and thirteen has died, whilst only one in every one thousand three hundred and eighteen has died of Small Pox after Vaccination.

THE ACADEMIC. Nos. I. and II. R. Baynes. 12mo. 4d. each.—This elegant and unusually cheap little periodical is published at Glasgow every other week, and professes, we understand, to give its readers original essays, and academic exercises, written by the junior members of the university in that city. Though not professedly a religious publication, we are glad to find its contributors are on the side of revelation, and whilst it will, in course, be most acceptable to those connected with the Glasgow University, we think it bids fair to interest a much wider circle.

THE NATURE AND NECESSITY OF PREPARATION FOR DEATH; a Sermon, preached in Camberwell Meeting House, Nov. 20, 1825, on occasion of the Death of Robert Sangster, Esq. By William Orme.—This impressive discourse is published by our esteemed friend who delivered it, from notes, taken in short hand by one of his hearers, whose ready pen preserved it from forgetfulness. It is founded on Matt. xxiv. 44. "Be ye also

NEW SERIES, No. 15.

ready," &c. and is characterized throughout by explicit evangelical statements, and plain and faithful appeals, calculated at once to inform the understandings, and impress the consciences, of those who heard it. Though it is not so elaborate as many of the sermons of its author, yet it is a satisfactory specimen of his ordinary ministrations, and a desirable memorial of the excellent individual whose death occasioned its delivery.

MISSIONARY HYMNS, composed and selected for the public services at the Annual Meetings of the London Missionary Society; and for the Prayer-meetings of Auxiliary Societies in town and country. Printed for the Society and sold by Westley and Davies, Price 6d. A new Edition, corrected and enlarged.—This is a very cheap and excellent collection; there appear to be in this edition several additional hymns, forming an Appendix, obtained from Montgomery, Edmeston, Kelly, and others, and will be found appropriate to the present times, regarding both the missionary spirit and missionary success.

The Analytical Part of PRINCIPIA HEBRAICA. By T. Keyworth. 8s.

PREPARING FOR PUBLICATION.

Letters to the Rev. William Jackson, A. M. on Nonconformity; occasioned by some passages in a sermon preached by him at St. Nicholas's Church, Whitehaven, at the late visitation of the Bishop of Chester. By Archibald Jack, Minister of Duke Street Chapel.—A volume of Sermons. By the Rev. Gerard Noel.—A second edition, with corrections, of Mr. Sumner's work on the Evidences of Christianity.—A series of Historical Discourses, illustrating the Book of Genesis, by the Rev. Francis Close, of Cheltenham.—The Civil and Ecclesiastical History of Ireland, comprising an ample historical account of its Roman Catholic Church, and the introduction of the Protestant Establishment, in 2 vols. 8vo.—A new edition of Dr. Sandford's Lectures on the History of the Week of the Passion of our blessed Lord and Saviour Jesus Christ.—Part. V. of Sermons and Plans of Sermons (never before published). By the late Rev. Joseph Benson.—A Discourse delivered at Ebenezer Chapel, Shadwell, Feb. 19, 1826, on the occasion of the Death of the Rev. John Hyatt. By Charles Hyatt.—A Practical View of the Present State of Slavery in the West Indies; or, an Examination of Mr. Stephen's "Slavery of the British West India Colonies." By Alex. Barclay. 1 vol. 8vo.

Y

RELIGIOUS INTELLIGENCE.

EXTRAORDINARY OCCURRENCE AT
ARICA, SOUTH AMERICA.

Extract of a Letter, dated Lima, Oct. 20, 1825, from Capt. Tahner of the ship Dolphin, to whose care was intrusted a grant of Spanish Bibles, for gratuitous circulation, by the Committee of the British and Foreign Bible Society.

"Before I close this letter, I must inform you of a very remarkable occurrence which took place at Arica. Some of the inhabitants came on board to see the vessel; on their leaving, I presented each of them with a Spanish Bible; a priest the same evening came into one of their houses, and found a gentleman reading the Bible; this instantly attracted his notice, and he demanded it from him, which was refused; a scuffle ensued, and the furious priest caught it from him, summoned him before the governor, who gave directions (influenced by the priest) that it should be burned, which was done immediately, in the most public manner. A search was made for more, but the inhabitants hid them; only one was discovered. The day after, about ten in the morning, a furious hurricane of wind came on instantaneously, which blew some of the smaller vessels from their anchors, covered the town with dust, and left it in perfect darkness. The inhabitants expecting some awful judgment, either shut themselves up in their houses or churches, using their usual incantations or prayers to their saints; this continued several hours; and it is necessary to remark, that on that part of the coast of Peru, it never rains; the wind is always very moderate, and such an event was never known; when I came on shore, after it had subsided, I told them it was a judgment from God for burning his word; this opinion they themselves had already formed; a universal enquiry was consequently made whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica to inspect the Custom House department, and regulate the duties. He was informed of this outrage committed by the priest against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did; one was sent to the Bishop of Arequipa, to know why that book should be destroyed; the other was retained for his own use. After I left, he gave directions, I understand, for a circulation of the Bible,

and of all religious books, free of any duty or incumbrance. The priest is in great disgrace, and despised by the people. The effect which this may produce on the coast of Peru, no one can calculate but HE who caused it."

FRESH PERSECUTIONS AT GENEVA.

We have lately received various letters from Geneva, which show that the Christians in that once highly favoured, but now apostate city, are at present placed in a very critical situation. Most of our readers are acquainted with the awakening which took place there about ten years ago, through the blessing that rested on the labours of Mr. Haldane, among the theological students of the University. Shortly after that period, the "*Venerable Company*" of the pastors took alarm at the rapid growth of *Methodism*; and the appearance of it among some of the most distinguished of their own body greatly increased their anxiety. They saw that it would be difficult, if not impossible, to turn out of the church those who had obtained a regular place among themselves, but they resolved to use their utmost efforts to prevent any from becoming thereafter members of the "*Company*." Their first step was to draw up certain articles prohibiting any minister to preach on the Divinity of our Lord, Original Sin, and other fundamental doctrines. They refused ordination to any of the students who would not subscribe, and in consequence many rejected.

M. Malan not having yet obtained admission into the Company of Pastors, although he had been regularly ordained, was made the next object of attack. Our readers are generally aware of the persecution which that undaunted champion of the Cross of Christ, has at various times been called to endure. They know that he has been deposed from his office as Regent in the College, deprived of his ministerial character in the church, and that he is only indebted to the indulgence of the government for the degree of toleration he has enjoyed in being suffered to preach in a chapel which has been built for him without the walls. Here, however, he has not been left unmolested, but has been subjected to every injury and petty insult which the Arian, Socinian, Pelagian ministers could invent, to gratify their malignant feelings against the man who dared so faithfully, so eloquently, and so successfully to preach in the midst of opposition, and scorn, salvation by Jesus Christ, perfect God and perfect man. M. Malan although the most distinguished, was not

the only victim, and the story of Messrs. Empeytaz, Gonties, Gyt, Guers, &c. would only present another picture of injurious and vexatious persecution exerted against bold and faithful, though unoffending witnesses for the truth.

Such had continued to be the state of affairs till within the last few months, when the enmity of the Genevan pastors against the truth, seemed to have gained fresh strength. The increasing numbers that frequented the preaching of M. Malan, the continual instances that were occurring of conversion through his instrumentality, and the blessing which attended the ministry of Messrs. Empeytaz, Guers, &c. seemed more and more to rouse their indignation. Their animosity was in an especial manner directed against M. Gausseu, one of their own number, who, ever since he was brought to know the truth about ten years ago, has not ceased to labour with unceasing assiduity and distinguished success in the vineyard of the Lord. M. Gausseu was last summer formally excluded from every pulpit in Geneva, except his own at Satigny, and it seems doubtful whether his situation as a pastor, and his connection with some of the first families at Geneva, will continue to protect this faithful minister of Christ.

M. Chaysière, one of the Arian or Socinian pastors, also preached a most violent sermon against the *Momiers*, or Methodists, whom he attacked with the most unmeasured warmth, and represented them as enemies to the State. This sermon had the effect of exasperating the populace to such a degree, that it was not safe for any of the evangelical preachers to be seen in the streets. M. Guers was stoned in one of the public squares, and narrowly escaped with his life; and M. Malan's house was also attacked. It is but justice to the Government, however, to observe, that they gave no sanction to these acts of violence, and when the writer of this notice was himself at Geneva last autumn, there was a guard of *gens d'armes* stationed every evening near the houses of M. Malan and M. Guers. In the mean time every attempt was made to calumniate and traduce the Christians at Geneva. Every lie was invented and greedily propagated through the medium of the newspapers, for the purpose of pouring on them obloquy and contempt. If a person committed suicide, it was said he had heard a sermon of one of the *Momiers*. If a person became deranged, his disorder was attributed to the same cause, and even the English newspapers have copied into their columns these baseless fabrications.

But affairs at Geneva wear, it seems, a still more critical aspect than before. It seems that M. Bost, a preacher who was formerly excluded from the church of Geneva, and who is well known abroad

for his uncommon talent, zeal, and boldness, as well as for the extraordinary blessing that has attended his labours, especially in Germany, published an answer to the above-mentioned sermon of M. Chaysière. We have not seen M. Bost's pamphlet, but understand that it displayed much ability, and contained a very masterly exposure of the futility of the charges brought against the *Momiers* by M. Chaysière. The "Venerable Company" at Geneva were, however, much enraged at the boldness of M. Bost, and determined, if possible, to crush him. A prosecution was commenced against him by the public prosecutor, who charged him with describing the Pastors of Geneva as a *sect* in the Christian world who denied some of the leading doctrines of the Gospel. For this alleged crime, he desired that M. Bost should be imprisoned for two years, and pay a fine of 2000 florins. M. Bost pleaded his own cause, in the presence of a multitude of people, attracted by curiosity to witness his trial, and thus had a fine opportunity of proclaiming the truths of the Gospel. M. Malan writes that his defence was admirable, and produced the deepest impression on his judges and auditory. M. Guers says, that it was heard with astonishment and delight; that Bost's whole conduct has endeared him not only to M. Malan and his brethren who are not of the church, but to those faithful ministers who are still permitted to remain in it. The result was most mortifying to the clergy, as M. Bost was acquitted by his judges. It is thought, however, that the matter will not rest here, but that a fresh attack will be made on their formidable antagonist. M. Malan's case is also to be reviewed, and it is even thought that the pastors to whom we have alluded, will not remain unmolested. In the mean time it is the duty of every Christian to offer up his most fervent prayer to the throne of grace, that strength from on high may be furnished to these holy and devoted men, of whom it may be truly said, that to them it has been given on the behalf of Christ, not only to believe on him, but also to suffer for his sake.—We hope shortly to be able to communicate further intelligence on this subject.

FURTHER ACCOUNT OF THE EXILED SWISS MINISTERS.

The Paris Committee has transmitted an account of the imprisonment, losses, banishment, and other sufferings of several private Christians of both sexes, who have been the objects of prosecution in the Canton of Vaud. The London Committee has directed all careful investigation to be made, and a sum to be distributed among the sufferers, in due proportions, not exceeding £112. As the most of these are:

dispersed in the neighbouring Cantons of Switzerland, it is not expected that a report of the distribution will be ready earlier than for publication in the Magazine for May. This investigation will, probably, elicit information for the final distribution of the balance. A letter has been received, of which the following is a translation, omitting a few clauses, from the three surviving ministers of those to whom the first distribution has been made. The share assigned to the gentleman designated No. IV. in the Congregational Magazine for January, but which he delicately declines, the Committee proposes to transfer to another faithful minister, who resigned his cure, and publicly separated from the persecuting hierarchy, at the commencement of the rigorous measures; but who, owing to his infirm health, and some other hindrances, remains in silence. He has a family, and his privations have been and are very serious.

On behalf of the Committee,
Feb. 15th. J. PYE SMITH.

"The ministers of the Gospel banished from the Canton of Vaud, in Switzerland, to their dear and honoured brethren, non-conformists in England, who have kindly presented to them their donations, for the sake of Jesus.

"Sirs, and honoured Friends,—We request our dear brother, the Rev. Mark Wilks, to convey to you these lines from us, as the feeble expression of those grateful feelings which we alike entertain for all your benefits to us.

"We were already deeply sensible, that, far from despising our trial in the flesh, you had acknowledged us so openly and so affectionately, as your brethren and fellow-labourers in Christ. But we could not but be still more impressed, when we perceived that, not confining yourselves to words, you were aiding us by your liberality, in the name of our common Master. We bless him that he put it into your hearts such a work on behalf of your persecuted brethren; and we pray that he will himself recompense you for what he has given you to do for the glory of his name.

"One of us, Monsieur * * *, has thought it his duty to decline your present, in order that it may be given to others more necessitous than himself, but he nevertheless feels under the same obligations to you for your brotherly kindness.

"Another of our brethren, Monsieur Juvet, was gathered to the mansions above before he could be made acquainted with the offering of your faith; but we feel ourselves authorized to present to you the thanks of his excellent widow, to whom your aid has been sent.

"Sirs, and very dear brethren, be pleased to accept the renewed assurance of our gra-

titude, and our fraternal affection, in the fellowship of our Lord and Saviour Jesus Christ.

Your devoted brethren,

" * * *
" * * *
" * * *

"Paris, Jan. 10, 1826."

	£	s.	d.
Amount of Subscriptions before acknowledged	219	16	2
Captain Walker	1	0	0
A Member of the Methodist Society, South Shields	1	0	0
Rev. H. Evison	0	10	0
Rev. Andrew Reed	10	0	0
Another Cup of Cold Water	1	0	0
G. L. of Bath	2	0	0
A Friend	1	0	0
A Shropshire Friend by Rev. T. W. Jenkyn	5	0	0
Mrs. Barmouth, by Capt. W. G. Barmouth	2	0	0
A. Florence, Esq. Aberdeen	5	0	0
Rev. W. G. Prattman and Congregation, Barnard Castle	5	0	0
John Addington, Esq.	2	2	0
J. S.	0	10	0
H. J. Birmingham	1	0	0
	£256	18	2
Deduct the first Distribution	110	0	0

£146 18 2

Erratum in a former list. Instead of Mr. Willis £2., read A Lady by Mr. Willis, £2.

HORRIBLE SUPERSTITION IN IRELAND.

(Extracted from the Roman Catholic Expositor.)

The Rev. James Mullen was a native of Philipstown in the Kings Co. and was educated for a Roman Catholic priest, he was appointed to the charge of a parish in the County of Kildare, the name of which I do not at present recollect; I believe from what I have heard he was much respected; he was frequently known to give part of the clothes which he had on when he would meet a fellow creature in distress.

He was seized with typhus fever, of which he died at the age of twenty eight; though his friends and relatives wished to have him interred in his native parish, his flock would not permit it, and he was accordingly buried where he had resided; his grave was guarded for some time, lest his remains should be stolen away; but after a period of six weeks, when there was no apprehension of the kind, his friends proceeded to the grave, and removed the remains by stealth; the evening their return was expected, a large concourse of people went some miles to meet the funeral, and the houses of many of the Roman Catholics of Philipstown were illuminated, a bonfire was lighted, and many other

expressions of public rejoicing were manifested.

His remains were brought that night to the house of his mother, the widow Mullen, well known as the proprietor of a whiskey shop and ale-house in the town; there he lay in state for one or two nights. I had a view of the funeral procession from a house nearly opposite that of the widow Mullen: a number of Carmelites preceded the body, holding some little white things before them, which I understood afterwards were as emblems of his purity; the Carmelites sung something from their books which I could not hear from the noise of the multitude, which was immense. I was surprised to see the head of the coffin carried first, contrary to the usual custom, and after I had seen his grave, I remarked likewise that his head was placed towards the west and not towards the east, as is usual; but I was told the Romish clergy are always placed so, that at the resurrection, when all stand up, they may have their faces towards their flocks, without the trouble of turning about.

I remarked to an old man, that it was dangerous to go to the funeral of one so long dead, and who died of so infectious a complaint; he assured me he had walked at the wind side of the coffin, and that so far from any thing unpleasant, there was a delightful smell proceeding from the corpse.

The burying ground is about a quarter of a mile from the town, and is the principal place of interment in the parish of Killaderry. A month after the re-interment, there was a ceremony in the chapel of the town, usually called a month's mind; at this about twenty-seven priests assisted in singing High Mass; I went to the chapel through curiosity, and observed in the centre a coffin covered with a black cloth to represent the remains of the saint; the coffin was surrounded by lighted candles, and round those was the circle of priests, many of whom came from distant parishes to assist in this ceremony; the crowd was so immense that I was forced to withdraw without witnessing the whole scene. From this day it was generally understood, that cures could be obtained for all complaints and disorders, by a visit to Saint Mullen's grave, and a day never passed without a number of visitants, the deaf and the blind, the halt and the maimed, all repaired to this celebrated spot in anxious expectation of immediate cure. On Fridays, the graveyard was particularly crowded. I have seen above ten cars about the gate at a time. Every individual going to be cured took a hand-full of clay from the grave till they would almost leave the coffin bare; the grave was then filled up with earth from the adjoining ditch, which was considered

just as effectual in curing diseases, as the clay which had been in the grave ever since his interment; the grave was so frequently emptied, that there was a *special order* issued, that every one taking clay from the grave should put as much into it from the adjoining ditch. The manner of using the clay, was to *boil it with new milk, and drink a portion of it every morning*; one unfortunate woman died who had used it, and it was the general opinion that her immediate death was occasioned by drinking this abominable mixture. Some who were anxious for a speedy recovery from any very severe malady used to *lie a whole night between the tomb-stone (which was raised on pillars about three feet high) and the grave*. I have frequently passed the graveyard, which is close to the road-side, and have attended many funerals there, and I never recollect having seen the tomb without one or more individuals on their knees. Many persons used to come from the most distant parts of the country, so far had the fame of this Saint's grave spread; one poor man, I recollect, came from a northern county, whom I had previously known, and called at my house, to ask a small sum to bear his expenses home; he had literally not one penny in his pocket; he had at that time derived no benefit from the milk and clay, but still had hope, and was bringing some of the precious earth home with him.

The widowed mother of this sainted priest, procured his clothes and vestments; THEY WERE CUT IN SMALL PIECES, AND SOLD AS CURES FOR SEVERAL DISEASES: the former were applied for particular complaints; his hat was considered as a sovereign remedy for the tooth-ache, as so I believe were the other parts of his dress. The vestments were sold considerably higher, in as much as they were to be applied, for all complaints. The numbers that used to crowd to the ale-house to purchase these fragments, were surprising; and I am sure they seldom left it without being provided with a *genuine* relique. H.

THE PROCEEDINGS OF DISSENTERS ON THE ABOLITION OF SLAVERY.

We announced in our last number, the meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, at the Library, Red Cross Street, on the 31st of January; when a Committee was appointed to prepare Petitions to both Houses of Parliament, praying them in their wisdom to take speedy and effectual measures for the entire Abolition of Negro Slavery throughout his Majesty's dominions. The body met again by adjournment, on the 7th of February, when the petitions were brought up and adopted. The petition to the House of Lords was presented by the

Marquis of Lansdowne, on Friday evening, the 17th; that to the Commons is not yet presented.

We rejoice to know that petitions from several congregations in the metropolis, Baptist and Independent, are in progress, and we trust the following resolutions will make the effort general.

At a meeting of the Committee of "THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY," held Feb. 14, 1826;

ROBERT STEVEN, Esq. Treasurer, in the Chair;

"Resolved,—1. That this Committee, including liberal members of the Established Church, and representing several hundred congregations of Protestant Dissenters in England and Wales, cannot receive with indifference an application that they should express their sentiments on the nature and effects of Negro Slavery in the British colonies, and co-operate in efforts, by which its evils may be lessened or removed.

"2. That as men taught to regard all men as brethren, and to deem nothing unimportant that may mitigate the woes and improve the destiny of man—as Britons proud of a country indebted to freedom for her wealth, her dominion, and her fame—as Christians professing to be disciples of Him who came to teach, to illustrate, and diffuse pure and heavenly charity; and as Protestant Dissenters descended from forefathers who, in the cause of Civil and Religious Liberty, did not fear to suffer and to die; they must deplore and deprecate the continuance of that Negro-Slavery, which all right-thinking and right-feeling men, Britons, Christians, and Dissenters must unfeignedly condemn.

"3. That while this Committee would reverence the law; would censure rash and injurious interposition with property; and would maintain for the Colonists all rights which constitutionally they ought to claim; they cannot regard the personal slavery of eight hundred thousand fellow subjects, human and immortal beings, without feeling an intense desire, not only for their better education; for the mitigation of their toils; for the amelioration of their state; for their encouragement to partake the blessings of wedded and parental love; and for their growth in Christian knowledge; but also that the existence of their slavery should universally and for ever end.

"4. That if such just and best desire cannot be immediately attained, they would, at least on behalf of the present and future generations of afflicted slaves, endeavour to impel forward the other measures which may diminish their calamities, and progressively improve their doom; and that, as the colonists appear strangely hostile to those means which the wisdom

and benevolence of his Majesty's Government have deigned to recommend; this Committee will address a petition to both Houses of Parliament, imploring their early interposition, and urging them to direct, that at least all such measures shall be carried into prompt and benign effect. And that this Committee entreat the congregations with whom they are connected, either separately to petition the legislature, or to concur in any local exertions that can possibly promote those much-needed and beneficent results.

"THOMAS PELLATT, } Secretaries.
"JOHN WILKS, }

PUBLIC TRIBUTES TO THE MEMORY OF THE LATE REV. JOHN TOWNSEND.

The lamented decease of Mr. Townsend, which is announced in a succeeding page, has already called forth the following testimonials to his worth, from two bodies to which he was very closely united.

At a meeting of the BOARD OF CONGREGATIONAL MINISTERS, held at the Bank Coffee House on Tuesday evening, Feb. 14, 1826.

The REV. ROBERT WINTER, D. D. in the Chair;

It was moved by the Rev. Joseph Fletcher, M. A. and seconded by the Rev. J. P. Smith, D. D.

"That though it has not been the usage of this Board to advert to the decease of its members, it is nevertheless deemed proper to record on its minutes a special resolution, expressive of its deep regret at a recent event which, in the dispensations of Divine Providence, has removed from their fellowship on earth the REV. JOHN TOWNSEND, whose memory they desire to cherish with grateful recollections, on account of his eminent Christian philanthropy, and especially the practical and efficient benevolence which he displayed, on behalf of that Denomination to which this Board more particularly belongs.

"On this account they deem it their incumbent duty to pay this tribute to the character of their departed friend, as the only practicable method of expressing their affectionate respect and profound veneration."

(Signed) ROBERT WINTER, Chairman.

At a meeting of the Committee of the CONGREGATIONAL SCHOOL, which was held on Monday, the 20th of February, 1826, the following resolution was unanimously agreed to.

"It having pleased the great Head of the Church, in the arrangements of his unerring providence, to call home to himself, since the last Meeting of this Committee, the venerable and excellent founder of the Congregational School;

"Resolved,—That this Committee is anxious to embrace the earliest oppor-

unity of recording its sense of the very great loss which this School (in common with the numerous religious and benevolent Institutions with which the late Rev. John Townsend stood connected,) has sustained by his removal.

"This Committee will long and fondly cherish the memory of his amiable deportment, of his unaffected piety, of his disinterested zeal, and of the eminent services which he rendered not only to this Institution, but to the cause of Christ at large.

"Signed by order of the Committee,
"THOMAS ADAMS, Deputy Secretary."

A LIST OF THE COMMITTEE OF DEPUTIES, appointed at their Annual Meeting to Protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1826.

William Smith, Esq. M. P. Chairman.
Henry Waymouth, Esq. Deputy Chairman.
James Collins, Esq. Treasurer.

John Bentley, Esq.	Jos. Yellowley, Esq.
John Christie, Esq.	Samuel Medley, Esq.
Samuel Gale, Esq.	Wm. Yockney, Esq.
Edgar Taylor, Esq.	William Burls, Esq.
Thos. Wilson, Esq.	Samuel Favell, Esq.
John Cordell, Esq.	John T. Rutt, Esq.
Benj. Shaw, Esq.	William Hale, Esq.
Jos. Stonard, Esq.	Benj. Hanbury, Esq.
G. Hammond, Esq.	Josiah Roberts, Esq.
Sam. Jackson, Esq.	J. B. Brown, Esq.
Thomas Wood, Esq.	LL. D.

R. Winter, Esq. Secretary, Bedford Row, Holborn.

THEOLOGICAL LECTURES TO MECHANICS.

The Committee of the Society for Promoting Christian Instruction in London, having felt the importance of attempting to counteract the efforts of the modern infidel press to seduce the labouring classes from the faith of the Gospel, resolved to patronise a course of lectures to mechanics, on the Evidences of Christianity. The meeting-house on the Pavement, Moorfields, being in a very eligible situation, was kindly lent for the purpose, and the lectures were fixed for the accommodation of the class of persons to whom they are addressed, at eight o'clock on Thursday evenings. The Committee received from the ministers of the metropolis, the kindest encouragement; twelve of whom have engaged their gratuitous services for the course. They were commenced on the 2d of February, and then, as on every subsequent lecture, the meeting-house was crowded by a most interesting assemblage of individuals, belonging to the labouring classes, who listened to the preacher with an attention which was extremely gratifying. The Rev. Messrs. Morrison, and J. Blackburn, Drs. Styles, and J. P. Smith, have lectured during the past month; the Rev. Messrs. B. Rayson, R. Phillip, J. Fletcher, H. F. Burder, and S. Curwen, will occupy the pulpit during the present,

and the Rev. Messrs. W. Orme, J. Davies, and J. Stratten, will close the course in April. The attendance of some leaders of the infidel school has discovered the anxiety with which they observe this attempt to carry this spiritual war into a territory too long left to their undisputed possession.

NOTICES.

The Annual Sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday, the 5th of April next, at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. F. A. Cox, LL. D. of Hackney. Service to begin at twelve o'clock at noon, precisely. The Subscribers and Friends to the Society will afterwards dine together at the Albion, Aldersgate Street.

All certificates for the admission of children to the Ballot at the next Election of THE CONGREGATIONAL SCHOOL, are requested to be sent to the Deputy Secretary on or before the 20th of March next.

ORDINATIONS.

On Wednesday, Jan. 4, 1826, the Rev. Philip Cater, late of the Academy under the direction of the Irish Evangelical Society, in Dublin, was ordained to the pastoral office, over the Independent church at Newmarket, Suffolk. Rev. Mr. Compton, Baptist minister of Isleham, commenced the services of the day by reading suitable portions of Scripture and prayer. Rev. Mr. Ransom, of Fordham, stated the nature of a Gospel church. Rev. Mr. Sheppard, of Burwell, asked the usual questions, and offered the ordination prayer, accompanied with the laying on of hands. Rev. Mr. Edmonds, M.A. of Cambridge, delivered a most serious charge, from Acts xx. 28. "Take heed, &c." In the evening, Rev. Mr. Thodey, of Cambridge, addressed the church and congregation in a most appropriate and impressive sermon, from Rev. ii. 7. (first clause.) Rev. Messrs. Reynolds, Ward, and Dallison, gave out the hymns, and engaged in the devotional exercises.

The ordination of Mr. Joseph Hague, late of Hoxton Academy, as assistant to the Rev. John Wood, minister of the English Church in Rotterdam, took place on Wednesday, the 25th of January, at the Poultry Chapel. Rev. H. F. Burder, M.A. commenced the service by reading the Scriptures and prayer. Rev. W. Harris, LL.D. delivered the introductory discourse, and asked the questions. Rev. John Clayton, juv. M.A. offered the ordination prayer. Rev. George Clayton gave the charge from Jonah iii. 2. "Arise go unto Ninevah," &c. Rev. John Pye Smith, D.D. preached to the congregation, on the importance of British Christians feeling interested in the religious affairs of

the Continent, from 2 *Theas.* iii. 1. "Brethren pray for us," &c. Rev. B. Rayson, of Tonbridge Chapel, concluded with prayer. The charge is now in the press, and will speedily be published.

RECENT DEATHS.

Died January 30th, in the 55th year of his age, the Rev. JOHN HYATT, one of the ministers of the Tabernacle, and of Tottenham Court Chapel. This zealous and deservedly popular minister was, we believe, a native of Sherborne, in Dorsetshire. The early part of his life was devoted to business. In the villages surrounding his native town, he commenced his labours as an itinerant preacher, and after having been engaged in this work of love and self-denial for two or three years, he received an invitation to settle as the pastor of a small church at Mere, in Wiltshire. Here he continued to labour for nearly two years, from whence he removed in the year 1800, to Frome, in Somerset. After residing in this town for some time, he became an annual visitor to the Tabernacle in London, during three successive years, where his ministry was so much approved, that he was selected by the managers of that connection, at the urgent request (we believe) of his venerable surviving fellow-labourer, the Rev. M. Wilks, to become their resident minister; he listened to their call, and commenced his ministrations as their pastor in the year 1806. By the manner in which he has fulfilled the arduous duties of this important station for nearly twenty years, he has proved himself to be a faithful, conscientious, and devoted servant of Jesus Christ. During the last three years of his ministry, he has suffered greatly from an asthmatic complaint, which, at length, terminated his useful life. He was buried at Bunhill Fields, Feb. 8, attended by the managers of the chapels, and by several hundreds of mourners from both congregations. The multitude who witnessed this interment, are supposed to have exceeded 10,000, many of whom were in tears, and all of whom were serious and apparently devout. His pall was borne by six ministers, with whom he had lived in habits of friendship. The Rev. G. Collison, of Walthamstow, delivered the oration, and the

Rev. T. Jackson, of Stockwell, prayed at the grave.

We hope to be able soon to furnish a memoir of this truly good and great man.

Died, on Tuesday, Feb. 7th, at his house in Bermondsey, the Rev. JOHN TOWNSEND, for many years pastor of the Independent Church, Jamaica Row, in the 69th year of his age.

This beloved and venerated man has, through a long and honourable life, been the instrument of most extensive usefulness. To him our metropolis owes the establishment of one of its most valuable philanthropic institutions, "the Asylum for the Deaf and Dumb;" and to him our own denomination is indebted for a benevolent establishment, "the Congregational School," for the education of the sons of poor ministers of our own body. Let those who love the memory of Rev. John Townsend, uphold that institution, as his appropriate monument. By his death, a vacancy has occurred in the important trust of W. Coward, Esq., which, we hope, will be filled by some individual, as much in harmony with the mind of the donor as was the deceased. His disease, we believe, was *hydrothorax*, and his departure was eminently peaceful and blessed. His funeral took place at Bunhill Fields, on Thursday, Feb. 16th, when the Rev. Dr. Waugh delivered the funeral oration, in the presence of a crowded and most respectable auditory. His remains were followed by more than forty coaches, including sixteen private carriages, and persons of every denomination united to express their respect for his memory. The feelings his removal have occasioned are expressed in the resolutions of two bodies of Congregationalists, which are inserted in the preceding pages. We are happy to learn that Mr. T. has left behind him a MS. journal of his life, which cannot fail to be interesting to the religious public, when his intimate connection with all the great movements of Christian philanthropy, for nearly half a century, is remembered.

Died, February 10th, in the 81st year of his age, JOSEPH STONARD, Esq. of Stamford Hill, for many years the Treasurer of Homerton College, and a beloved Deacon of the Church at Aldermanbury Postern, by whom his departure is justly deplored.

Answers to Correspondents, &c.

COMMUNICATIONS have been received this month from the Rev. T. Binney—J. Arundel—P. Cater—E. Bickersteth—S. Brown—Dr. J. P. Smith—J. Fletcher—J. Hague—J. Vautin—J. Barling—J. Stratten—A. Wells—Professor Shadd.
Also from Messrs. B. Barton—Jonas—J. Bunter—(s.)—B. J.—No Sceptic—E. A. W.—M. S.—T. Melrose—W. F. Lloyd—J. B. Williams—J. Fisher—J. P. Brown, LL.D.

As extracts from either of the old works mentioned by J. M. can scarcely fail to be interesting to our readers, we shall feel obliged to him for them at his own option.—The verses of E. on the Past, now inserted, were acknowledged last month; E being a typographical error for s.—The article on New Orleans will appear in the next.—The letter from a Lover of Liberty came to hand too late for the present number; it will appear in April, unless its present interest should previously subside.

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Drawn & Engraved by J. H. F. Saxe.

DR WILLIAMS'S LIBRARY, RED CROSS ST LONDON.

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